

# THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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## Poetry.

### "SEPARATED UNTO THE GOSPEL OF GOD."

Thou Lord of measured years, and that long sweep  
Of years that roll unmeasured down the steep  
Of Thine eternity;  
Thou who as man filled out the perfect spheres  
Of all Thy self appointed, time-bound years,  
"Sharing humanity,"  
Thou, Lord of these long years, in time complete,  
We lay their rounded cycle at Thy feet,  
We give Thine own to Thee.

Thou Lord, hast many an angel near Thy throne  
Who loves Thy will, and at Thy word alone  
Will fly with swift wings fleet;  
But yet the wondrous story of Thy cross,  
To souls cast down in bitter shame and loss,  
No angel can repeat.  
They, sinless, look upon Thy face above,  
But only human lips can teach Thy love—  
Thy love with grace replete.

O chosen messenger of God! No word  
So rich in joy on earth was ever heard.  
"Th' atoning work is done!"  
With deep desire repeat this message sweet,  
Desire inbreathed by God's pure Paraclete,  
To glorify the Son.

The world's lost men are waiting to be fed;  
Ye speak of life in Christ—the living bread—  
The Bread from heav'n sent down.

Ye separated ones! Not separate  
From pain and grief and sin, but consecrate  
To helpfulness divine;  
To vision of our Risen Lord, so clear,  
That other souls through you may draw more  
Near,  
And see His glories shine;  
To take with simpler faith, more meekly wear,  
Christ's robe of righteousness, supremely fair,  
Robe castly, white and fine.

Surpassing grace! By looking on the Word,  
Our souls grow into likeness of their Lord,—  
Jesus,—the Crucified.  
Beholding all His glory we shall change  
Into an image fair and sweet and strange,  
O Him who for us died.  
Be made like Him in pity: touched with grace  
To speak again His precious words of peace,  
Till the Word that shall abide.

Lord, let the century blossom into flower,  
Till grace unfolding with resistless power!  
Bless this God-planted tree!  
Give men with tongues of fire; give men to hold  
The long descended faith, like those of old—  
Gift of Thy Spirit free!  
Give open vision, give strong utterance sure—  
And to the Father, Son and Spirit pure  
Shall glory ever be.

NEW BRUNSWICK, N. J., October 27th, 1884.

\*The above lines were written by Mrs. Merrill E. Gates for the Centennial Celebration of the Theological Seminary of the Reformed (Dutch) Church at New Brunswick, by special request of the General Synod's committee. They were read in an impressive manner, by Rev. Joaquin Elmendorf, D. D.

## Communications.

For The Messenger.

A YOUNG MEN'S CHRISTIAN ASSOCIATION AT FRANKLIN AND MARSHALL COLLEGE.

There was a time when a large proportion of the membership of the Reformed Church looked with some degree of misgivings, if not distrust, upon certain popular evangelical movements in the Protestant Church, and that for two reasons. In the first place it was felt that by virtue of her very history and position among the denominations of American Protestantism, the Reformed Church was called upon to bear testimony against the Spirit of negative and unchurchly Christianity which was everywhere making its presence and influence felt, and especially in these movements and organizations. In the second place, it was conscientiously

believed by many, that if the same amount of effort were put forth in and through the regular church organizations, that was put forth in what were considered to be extra-ecclesiastical channels, our Christianity would not only be preserved in a healthier condition, but the actual results in the way of church extension and aggressive Christian work would also greatly surpass those reached in the other way.

It is not necessary, now, to discuss the question whether this position was right or wrong. But unquestionably, two results have flowed from it. On the one hand, occasion was thus given for the suspicion that those who held this view were not in sympathy with evangelical Christianity, that they constituted a body or clique of men who were devoted to ecclesiasticism and ritualism, while they cared little for the faith of our fathers or the interests of the Church at large. On the other hand, refusal to join in the popular movements of the day, produced more or less isolation in our Church work, and caused a large portion of the Reformed Church, while preserving the integrity of her life and spirit, to be cut off or alienated from the warm sympathies of the body of believers. So far as the former is concerned, we believe that the suspicion was unjust. As to the latter, we think the Church suffered real loss. Not that we mean to censure any body of Christians for emphasizing their distinctive peculiarities. Far from it. These are essential to the vigorous life of any denomination. But contact and association with other bodies, we think, are necessary to stimulate zeal, to inspire hope and courage, and to instill even deeper love for the Great Master and broader charity towards His disciples. It was incumbent, therefore upon the Church, to live down the former, and to cultivate and make up for the latter.

Time works its silent changes, and wonderful indeed, are the changes which it has wrought in our Church during the last six or eight years. These changes are indicated, less perhaps, by any one particular thing, than by the general spirit, progress and mode of work everywhere manifested by the Church. We feel the new life in our Classes and Synods, we see it in our missionary operations, we hear it in our pulpits, we read it in our Church papers. Zeal for the truth has not diminished, but there is less denunciation and more charity.

When it was reported some time ago in the columns of the "MESSENGER" that a Young Men's Christian Association had been organized in Franklin and Marshall College, some readers, perhaps, opened their eyes in surprise, while others said: "Is Saul also among the prophets?" But there is nothing very strange about it to those who are conversant with the religious life and spirit of our literary and theological institutions at Lancaster. It does not mean that we have come to a sharp curve or turning-point, nor that we have abruptly broken with the past. It means simply that our young men in college and seminary are earnestly at work, as they have been in the past, and that they are disposed to try, and are encouraged to try the different agencies and methods approved by experience, to further their own moral and religious development, and bring the spirit of their religion to bear upon others also, as far as they legitimately can.

The Society of Inquiry, as all know, has been maintained uninterruptedly by the Theological students. Recently it has shown signs of new vigor, and the students are pressing forward in the establishment of a good reading room and reference library. The sending of delegates to the Inter-Seminary Alliance has been productive of the most beneficial results in stimulating the missionary zeal of the students, and it is refreshing to see them in their prayer meetings and to hear them in their missionary meetings. But this is not all. For a number of years the college students have had their Sunday morning prayer-meetings before Chapel services, meetings which have been growing in numbers and interest from season to season. And now, the organization of the Young Men's Christian Association is really only a step forward on the basis of

what was previously in existence among the students—a step, which it is to be hoped, will be productive of the most salutary results. There are of course, dangers to be avoided; but there are also benefits in store.

President Apple, in his excellent address to the students when they met for the purpose of organizing the Association, set the whole subject in its proper light before them, when he said in substance, as follows:

It is well to remember with our present purpose before us, a few points on which we have been disposed to lay a good deal of stress: In the first place, the Christian Church, or our Lord Jesus Christ working in and through the Church, is the source and the only source of salvation. Human organizations, therefore, when they undertake to work in its sphere, are necessarily inferior and subsidiary to the Church itself. In the second place, the young are to be trained and prepared for the active duties of life before the responsibility of such duties is laid upon their shoulders. But, whilst we bear these points in mind, it is equally true that the religious nature of man needs development just as much as the physical or intellectual nature. Now as the physical man grows and is strengthened by the putting forth of muscular effort, as the mind is developed by discipline and intellectual work, so also is it necessary, as has been well said this evening, that the religious nature should have its appropriate means of exercise and activity—not merely passively receiving instruction, but also by actively engaging in Christian work. For this there is room in such an association as you propose to organize, and we hope that what you will do in this way, will benefit both yourselves and others.

### ANOTHER TRUSTEE GONE.

Hon. Thos. E. Franklin, LL. D. died at Lancaster on Friday evening, the 28th ult. He was a member of the Board of Trustees of Franklin and Marshall College, and for many years chairman of the committee on Finance. Dr. Franklin was one of the leading lawyers of the State, and during his life time, held many positions of honor and trust. He was at one time Attorney General of Pennsylvania.

He was one of Lancaster's oldest, and most honored citizens. He had fine legal attainments, and was a cultured scholar. He was above all a humble Christian and occupied a prominent position in the Episcopal church. His mild and lovely spirit, polished manners, and childlike spirit, won the regard and respect of all who became acquainted with him. His pure and honorable life, reflects honor upon the legal profession and the Bar of which he was a member. Such a life is a lasting testimony to the truth of the Christian religion. It enabled him to prove true and faithful in all the relations of life, in public positions, and in the sacred precincts of the domestic circle. It is not in unaided human nature to live such a life, and therefore it must be evident that he enjoyed help and strength from a superhuman source. In these times of skepticism and unbelief it strengthens one's faith both in God and man to contemplate such a life. The Board of the college has recently lost two of its most worthy and valuable members, Hon. Judge Laubach, and Hon. Thos. E. Franklin. It will not be easy to fill their places. Peace to their ashes and honor to their memories!

A FRIEND.

## Selections.

### THE CLAIMS OF HOME MISSIONS.

The great office of the Christian Church is to give the Gospel to those who have it not. But why are some without the Gospel? Some have never had it, the good news having never reached them, e. g., the heathen and our Indians. Some have had it, but have corrupted it, and so are almost on a level with the heathen, e. g., Turks, Mexicans and South Americans. Others have gone away from the Church, from the Eastern States to the far West.

But no matter why they are without the Gospel, Christian love cannot leave them so. A man may be in danger through his own folly or sin, but we must help him out if we can.

Many persons cannot understand why we must build churches and support ministers in Mexico, Idaho and Alaska. Answer: Love for souls and an earnest desire to do the work has laid upon His Church.

This sending the Gospel to those who have it not is missionary work.

What do we mean by Home Missions? This work in our own country. What by Foreign Missions? This work anywhere beyond our own country. The Bible knows nothing about home missions, nothing about foreign missions. This is a distinction man has made, proper and convenient, but not to be pressed to the hurt of either interest. The field is the world.

In order to appreciate the greatness of the Home Mission work, several facts must be kept in mind.

### The Size of the Field.

The field embraces nearly fifty States and Territories. Almost our whole land is missionary ground. You can see its size only by comparison. Men open their eyes in wonder at a journey across the ocean—three thousand miles! But do you know that it is about as far from Philadelphia to Portland, Oregon, as from Philadelphia to London? When you get to Illinois you are far from home, but only half way to Kansas, and in Kansas you are only half way to the Pacific! See also the immense size of single fields. Texas is larger than France; Dakota is large enough for three States, and you can lay New York, Pennsylvania, Maryland and New Jersey in Arizona.

The People who Need the Gospel. Who are these people that so need the Gospel? Behold, 250,000 are at our door!

(1) *Indians*: 250,000 besides 70,000 in Alaska. Only 30,000 of these are Christians. The killing policy of the government is not only wicked and inhuman, but also costly. It costs \$1,000,000 to kill an Indian. The church can save him for \$1,000.

(2) *Mexicans*: 10,000,000. Three-fourths of these are Indians, but very different from those of the United States, having far more energy, thrift and industry. They are priest ridden and have a wretched civilization, but they are awakening to a new life. They have 8,000 schools. Four great railroads run through their land, and monthly steamers leave their coasts for foreign trade. Shall not the Christian Church, having this great people right at the door, make them free through the Gospel?

(3) *The Negroes of the South*: 6,000,000, ignorant and depraved through long slavery, and unfit for citizenship. Who will lift them up if not the church? The hopeful side: 15,000 schools, besides nearly 100 high schools and colleges, nearly all of which are missionary in character. About 100 weekly newspapers of the South are edited by colored men.

(4) *Immigrants*: 6,000,000, from all nations. In 1881, 720,000 came. The average of late years has been 500,000, i. e. 1,400 daily, enough for two large congregations. Many of these are Christians. Far more are rationalists and infidels. Who will take care of their souls?

(5) *Our Own Flesh and Blood*, many hundred thousands of our own children, from the Sunday-schools and congregations of the Eastern States, pouring into the rich valleys of the West. Thousands of these are Christians, and tens of thousands are not. The great new West has almost everything but the church. Beyond the Mississippi 1,206 towns have no house of worship, not even a preaching service.

### The Gospel is the Only Help.

Only the Gospel can lift these people up. Christianity is the salt of this nation, the only light of our land. What makes England different from Africa? North America from South America? Not army or navy, but Christian civilization. If this nation is to stand it must be upon a pure Christianity.

Hence the necessity for Christianizing every part of this land, covering the great Mississippi Valley and the immense Pacific Slope with Christian churches and schools, making the West as fully and as firmly Christian as the East.

So many people think of missions only as the saving of souls; but is it not also truly for the saving of the nation?

Therefore patriotism as well as piety, love of country as well as love of God, calls us to earnest activity in home missions.

Our country has great dangers before it. (1) As the far West becomes settled, great conflicting interests will certainly bring about a struggle for power. On what basis can this question be settled, except that of Christian principles? (2) We have a peculiar mixture of nations, races, languages, religions. What can melt these elements into one? What can teach men the true brotherhood of man? What can bring order out of this confusion? What but the enlightening, purifying and unifying power of the Gospel? (3) The negro and the immigrant (together making 12,000,000, one fourth of our whole population!) are voters, but how unfit for this great office! The one fresh from slavery and the other fresh from monarchy, the one knowing nothing about self-government and the other knowing nothing about American institutions—may they not become a great danger to the nation unless taught and trained in duty to God and man and the State?

Nothing but the pure Gospel can teach men to keep the Sabbath, to honor marriage and to reverence the oath—these foundations of our national worth and safety.

We are growing rapidly in settled area, in population and in wealth, and so much now depends on laying good foundations for the future, not only schools to make an intelligent generation, but also churches to make men godly; for it is not learning, but righteousness, that exalteth a nation.

Therefore, both for love of souls and for the safety of the nation we must send the Gospel to those who have it not.

And oh we may repay this debt  
To regions solitary yet  
Within our spreading land!  
These brethren from our common home,  
Still westward, like our fathers, roam,  
Still guided by Thy hand.

Saviour, we own this debt of love:  
Oh shed Thy Spirit from above,  
To move each Christian breast;  
Till heralds shall Thy truth proclaim  
And temples rise to fix Thy name  
Through all the desert West.

—Rev. A. C. Whitmer, in "Gospel in All Lands."

### STUMBLING BLOCKS IN THE KING'S HIGHWAY.

The largest of these lies before the very gate of this highway: Full salvation as an experience, is begirt with speculative difficulties. Metaphysical quiddities perplex and bewilder many believers, and they never emerge from the fog into the clear atmosphere of truth till their hearts are filled with all the fulness of God. The purified heart clarifies the head. We can never philosophize ourselves into that "perfect love" which "casteth out all fear that hath torment."

Faith is the only door through which God enters the soul. Cease philosophizing and take up the great work of believing. "This is the work of God [which God approves], that ye believe on Him whom He sent." No sinner would ever find Jesus if he should stubbornly seek Him with the lantern of reason, refusing the lamp of faith. No imperfect believer can grasp Jesus as the complete Saviour so long as he leans upon speculative reason as a supplement of his defective faith. Pride of intellect, the subtlest form of pride, is keeping thousands of Christians from that higher knowledge of God which is obtained only by climbing up the ladder of faith. It is not necessary for the penitent sinner to be able to define repentance with theological exactness before he repents of sin, nor to have unquestionable views of the Atonement in its relation to God and to man. All that he is required to do is to abandon every other hope and plea, and to cry, "For me, for me, the Saviour died!"—From "Love Enthroned," by Dr. Daniel Steele.



## Family Reading.

## AFTER A LITTLE WHILE.

There is a strange, sweet solace in the thought  
That all the woes we suffer here below  
May, as a dark and hideous garment wrought  
For us to wear, whether we will or no,  
Be cast aside, with a relieving smile,  
After a little while.

No mortal roaming, but bath certain end;  
Though far unto the ocean spaces grey  
We sail and sail, without a chart for friend,  
Above the sky line, faint and far away,  
There looms at last the one enchanted isle,  
After a little while.

Oh, when our cares come thronging thick and fast  
With more of anguish than the heart can bear,  
Though friend's desert, and, as the heedless blast,  
Even love pass by us with a stony stare  
Let us withdraw into some ruined pile,  
Or lonely forest aisle—

And contemplate the never-ceasing change,  
Whereby the processes of God are wrought,  
And from our petty lives our souls estrange,  
Till, bathed in currents of exalted thought,  
We feel the rest that must our cares beguile  
After a little while!

—Golden Hours.

## NOT TOO SALT.

## I.

"Uncle Phil has been lecturing me again!" exclaimed Mrs. Martin Dykes, as her husband came home to tea one evening. "I cannot and will not stand it any longer," and the young wife dropped into a chair as though the last remaining portion of her strength had left her.

"What was the subject of the lecture, my dear?" inquired Mr. Dykes, with a cheerful smile, as though he did not regard the situation as at all desperate.

"You know very well that Uncle Phil has but one subject."

"And that is extravagance, or the reverse, economy," added Mr. Dykes.

"Of course that was the subject of the lecture; and you always take his side of the question. Uncle Phil has ten times as much influence with you as I have. Whatever he says is right, and whatever I say is wrong," retorted Mrs. Dykes rather warmly.

"If supper is ready, I think we had better attend to that next; and we shall have the whole evening to discuss Uncle Phil's lecture. The subject will keep for awhile."

"But Uncle Phil will be here to take part in the discussion; and that is just what I don't want. He overshadows me entirely when he says anything, and I might as well hold my tongue as speak," said the wife.

"Uncle Phil will not be here," Marian. "It is half-past six, and he has to go to a church meeting at seven."

"Very well, but I am going to have something done this time. I won't have Uncle Phil here any longer. If he is to stay in this house I shall not."

Mrs. Dykes was very young and the angry pout, as she sailed out of the room, made her look decidedly pretty; at least so thought her husband. But before she was fairly out, the door opened and Uncle Phil came in. The door was ajar and he must have been in the hall during some portion of the lady's severe remarks about him. But he looked as placid as though earth had no sorrow for him. He was a man of fifty, though his hair and beard were white enough for seventy.

He did not seem like a man who could be very disagreeable if he tried. He had a deacon's look about his face, that of a serious though not austere man. Certainly no one would have taken him for a ship master, but he had spent most of his life at sea or in foreign parts. He used to read the Bible to his crew every Sabbath, and never allowed any swearing or other bad language in his presence on board ship. Though he was a "psalm singing skipper," no captain was ever more popular with his men than Captain Dykes.

Uncle Phil had been married early in life, but his wife died when he was absent on a long voyage. He had recently given up the sea, and retired to his native town, now an important place of ten thousand inhabitants. He found himself a stranger there, but, at his own request, his nephew had taken him as a boarder.

The gossips were not a little bothered to determine whether the retired ship-master was rich or poor. He engaged in every church and benevolent enterprise, and contributed moderately of his means.

Charles Dykes had opened a store in Tripleton a year before, and everybody thought he was doing well. Mrs. Dykes thought so, though Charles himself insisted that he was not making money very rapidly, he could not tell how much until he balanced his books and took account of stock. In the main, he was a prudent, careful young man, or at least was disposed to be so.

Uncle Phil made a hasty supper and then went to his meeting. He acted just a little strangely for him, though the smile had not deserted his face. He said less than usual, and seemed to be thinking very earnestly about something.

"Do you suppose he heard what I said, Charles?" asked Mrs. Dykes after Uncle Phil had gone.

"I think not; but you ought not to say anything behind his back you would not say to his face," replied her husband. "Uncle Phil is a good man, one of the salt of the earth."

"He is altogether too salt for me. If I should put too much salt in the doughnuts, you would not like them. Uncle Phil is saltier than Lot's wife."

"I am sorry you don't like him, Marian."

"I can't like a man who is continually tripping me up, and lecturing me upon economy. You ought to know better than he does what you can afford."

"I am sure nothing but his interest in us prompts him to say anything. If one means well almost anything can be excused."

"When I said that I wished you would keep a horse so I could ride out every day or two, he read me a lecture half an hour in length. Whether he heard me or not, I said just what I meant. You must get him out of the house in some way, Charles. Take your clerk to board, and tell your uncle we must have the room."

"If I tell him to go, I shall tell the reason why I do so."

"I am willing to bear the blame. I don't want any one in the house to come between me and my husband," said the lady with a deal of spirit.

"Uncle Phil does not come between you and me, Marian. That is absurd."

"I have asked you, and even begged you a dozen times to keep a horse. Uncle Phil takes sides with you against me."

"But he never said horse to me in his life. I can't afford to keep a horse."

"Yes, you can, Charles. They say you are doing more business than Tinkham, and he keeps two fine horses; and his wife looks patronizingly down on me from her carriage when she meets me in the street," added Mrs. Dykes with considerable bitterness in her tone.

"I know nothing about Tinkham's business, and I do know something about my own," replied Mr. Dykes.

## II.

Before the supper things were removed Charles Dykes had promised to buy a horse and buggy. It appeared to be the only way in which he could induce his wife to allow Uncle Phil to remain in the house. Doubtless he was weak to yield the point against his own judgment.

In the evening Squire Graves made a friendly call. Mrs. Dykes was very glad to see him, for he had a lady's horse to sell. It was just the animal she wanted, and as she conquered her husband once that day, she intended to have the horse trade settled that evening.

"Glad to see you, Squire: anything new?" the young merchant began, doing the usual commonplaces.

"There is news, but I suppose you have heard it," replied the visitor.

"I haven't heard anything; what is it?"

"Haven't you heard that Tinkham has been attached?"

"Tinkham! Is it possible?" exclaimed Mr. Dykes glancing at his wife.

"It's a fact; a keeper was put into his store this afternoon, and an attachment put on his horses and carriages."

"That was because he kept two horses when one was enough for him," interposed Mrs. Dykes.

With her the moral was between two horses and one.

Before the Squire had left he had sold his lady's horse. Mrs. Dykes was perfectly happy, and her heart began to warm toward Uncle Phil. When the retired ship-master came in from the meeting, there were a dozen things she wanted to do for his comfort. The lady had beaten her husband and his uncle, and she was satisfied.

Before breakfast the next morning Squire Graves's man led the horse over and put him in the little stable. One of the clerks was to take care of him. Uncle Phil saw the purchase, but said nothing unpleasant. He looked the animal over, and said he was worth the hundred dollars to be paid for him in goods from the store. Marian even thought she liked Uncle Phil then. He did not prophesy any evil or disaster.

After breakfast the lady thought she would drive over to her father's in the next town.

She returned in season for dinner.

But Uncle Phil did not come down to that meal. The lady rang the bell the second time with no better result. Uncle Phil did not evidently hear the bell, for he never kept the table waiting for him. The door was wide open and she went in. The ship master was not there. His trunk was not there, the picture of the Seabird, in which he had sailed many a voyage, had been taken from the wall.

Was it possible that Uncle Phil had gone without saying good by to them? There was a letter on the table. It was addressed to Mr. and Mrs. Charles Dykes. With the letter in her hand she hastened down to the dining-room. To say that she was astonished, and chagrined, would not half express her feelings.

"Uncle Phil has gone!" she exclaimed. "She tossed the letter on the table, for she had not the courage to open it. He has left for good, bag and baggage."

"Then I suppose you are quite satisfied, Marian. You have got the horse, and got rid of Uncle Phil," said Mr. Dykes, greatly grieved to learn that the worthy man had gone; and he saw that he must have heard the impulsive words of Mrs. Dykes the evening before.

Mrs. Dykes dropped into her chair at the table, and burst into tears. Just as she had become reconciled to the boarder, he had fled without even a word of explanation. She intended to treat him with the utmost kindness and consideration, as a noble warrior treats a fallen foe. Just

then she felt as though she would be willing to lose the horse to regain Uncle Phil.

## III.

Charles opened the letter. It was very short, but there was not a particle of bitterness in it. He should still pray for them, and desired to do all he could to serve and make them happy.

"I will go to him and beg him to come back, husband!" exclaimed the weeping wife. "You'll never forgive me."

"I am very sorry he has gone, but I will not hate you, Marian. We will call upon him this evening at the hotel."

They did call. Uncle Phil was exactly the same as he had been before. He was glad to see them, and there was not a particle of change in his tone or manner. Both Charles and his wife tried to say something about his leaving their house, but he headed them off every time. He would not permit the matter to be mentioned. They went home, unable even to get in an apology.

Both of them missed the kindly words and wholesome advice of the good man, though Mrs. Dykes would not acknowledge it. His good influence upon both was lost. Even Charles became reckless in his finances.

The close of Tinkham's store brought more business to the young merchant for a time, though the bankrupt's successor soon made things exciting for him. A ruinous competition followed. No longer restrained by Uncle Phil's prudent counsels, Charles branched out, and grasped more than he could possibly handle.

At the end of the year his balance sheet was not pleasing to look upon. Then followed a reckless attempt to recover lost ground. Notes at the Tripleton bank became very troublesome. One of them was given for a new piano. People said Dykes was living too fast. The young merchant was worried. He had yielded to one extravagance, and there was a long train behind it.

His next balance sheet showed that he was three thousand dollars in debt, and his stock was not worth half the sum. He saw that he must fail. After supper, one evening, he told his wife about it. It would be a terrible humiliation to fail, as Tinkham had; and Marian wept as though her heart would break.

In the midst of the scene Uncle Phil walked into the room, as he always did, without the ceremony of knocking. He often called.

"Uncle Phil, I am going to fail, for I cannot pay a note of four hundred dollars that falls due to-morrow," said Charles, bitterly, when he saw that he could not conceal the facts from the good man.

"How much do you owe in all, Charles?" asked Uncle Phil.

"About three thousand dollars," groaned Charles.

"Will three thousand put you on your feet, solid, Charles?"

"Yes, sir; but I can't raise three hundred."

"I will give you a check for three thousand dollars in the morning. I will be down at the store at eight o'clock. I noticed that you looked worried lately; but you said nothing to me."

"I could not say anything to you, Uncle; and I cannot take your money, after what has happened."

"Nothing has happened yet, and with the blessing of God, nothing shall happen."

Uncle Phil would not understand him.

"You may help me on one condition," added Charles, after some discussion; "and that is that you come back and live with us."

Marian joined in insisting on this condition, and the good man yielded. He used no reproaches; he would not even say, "I told you so." The note was paid the next day, and in the evening Uncle Phil was domiciled in his old apartment, quite as happy as the young people.

Charles sold the lady's horse, the buggy, the piano, and other extras, and reduced all his expenses to a very reasonable figure. Marian was happy again, and did not believe there was any too much salt about Uncle Phil. She had given up the business of conquering a husband. In fact, both of them have come to believe that neither should conquer, or try to conquer, the other.

After a while it came out that Uncle Phil was worth at least fifty thousand dollars. Doubtless the church and the missions will get some of it; but it is probable that Charles Dykes will be remembered, though both he and his wife sincerely hope that the good man will live till he is a hundred.

## LITTLE THINGS.

No man is fit for God's service who is not willing to do little things. The people who are always waiting for an opportunity to do some great thing never accomplish anything. If you want to be wise in winning souls you must be ready to do just what the Spirit prompts you to do. It may be He will call you to go to the home of the drunkard, and stay there and mind the children while he or his wife goes out to listen to the Word. If this were done by Christians generally, streams of salvation would break out in every quarter.

If you are going to work for God you must let Him take care of your reputation. If you look for your reward here you will be doomed to disappointment. The reward will come hereafter. This is the time of Christ's humiliation, and we are to go "outside the camp bearing his reproach." The nearer you live to Christ the nearer will be the things that worldly people will

say about you. If you want the applause of the world you had better give up Christian work, because you cannot be useful in God's vineyard without the world beginning to slander and abuse you.—D. L. Moody.

## LOS ANGELES ORANGE GROVES.

Not everybody has seen an orange grove. But everybody has an idea, from description or otherwise, if he has not seen for himself, how an orange grove looks. I had an idea, but it was not the correct one. For instance, I never saw or heard it stated that orange groves are plowed, harrowed, and hoed, and kept as free from grass and weeds as a vegetable garden. But such is the fact; and when I saw my first "grove," standing on plowed ground instead of on pasture land like the apple orchards in New England, I recorded the event as surprise number one. Again, while standing amid a cluster of orange trees and observing the profusion of great golden globes pendant upon the branches in every direction, I ventured a remark to the gardener: "We are just at the proper season for seeing the fruit at its best?" "You may come again at Christmas, and it will be as you see it now," he replied. Which is true, for the orange tree of Southern California is ever green and ever bearing. It buds and flowers and fruits continually from January to December. This was surprise number two. And while I am in the line of confession, it may as well be recorded here that my idea of a "grove" had by early education become so contracted that surprise number three awaited me when I rode straight through six miles of orange trees and learned that the plant extended miles on either hand. No name less dignified than "orange forests" will appropriately designate these great tracts of land devoted to orange culture in the Los Angeles Valley. The locality known as the Pasadema is simply a great collection of private residences whose owners are orange growers. Their houses are palaces, and their grounds are flower gardens, each in the midst of an orange grove. There may be, but there need not be, a more beautiful spot upon earth.—Ex.

## IN THE SECRET OF HIS PRESENCE.

In the secret of His presence  
I am kept from strife of tongues;  
His pavilion is around me,  
And within are ceaseless songs!  
Stormy winds, His word fulfilling,  
Beat without, but cannot harm,  
For the Master's voice is stilling  
Storm and tempest to a calm.

In the secret of His presence  
Jesus keeps, I know not how;  
In the shadow of the Highest,  
I am resting, hiding, now!

In the secret of His presence  
All the darkness disappears;  
For a sun that knows no setting  
Throws a rainbow on my tears.  
So the day grows ever lighter,  
Broadening to the perfect noon;  
So the way grows ever brighter,  
Heaven is coming, near and soon.

In the secret of His presence  
Nevermore can foes alarm;  
In the shadow of the Highest,  
I can meet them with a psalm:  
For the strong pavilion hides me—  
Turns their fiery darts aside,  
And I know, whatever betides me,  
I shall live because He died!

In the secret of His presence  
Is a sweet, unbroken rest:  
Pleasures, joys, in glorious fullness,  
Making earth like Eden blest:  
So my peace grows deep and deeper,  
Widening as it nears the sea,  
For my Saviour is my Keeper,  
Keeping mine, and keeping me!

In the secret of His presence  
Jesus keeps, I know not how;  
In the shadow of the Highest,  
I am resting, hiding, now!

—Exchange.

## LOOKING.

What we see in any thing or any man is largely due to the eyes with which we look. It is a rule that we ordinarily bring from any thing according to that which we carry to it.

A picture, one of Raphael's, may always be the same in itself, but is it not really as many pictures as there are beholders? An untutored child sees in it only a group of persons, perhaps only a woman and child. An anatomist sees something which never enters the eyes of the child. An artist sees a third picture, a poet a fourth, a saint a fifth. It depends upon the eyes, and, still more, upon what is behind the eyes.

An old, blind beggar sits by the wayside. To the political economist who passes by he seems a factor in the great system we call "society." An oculist does not see that picture at all, but he does behold a very interesting patient. The artist sees what he afterward reproduces in a picturesque sketch, the poet what he afterward weaves into the lines of a touching poem. A philanthropist beholds an object of charity, a destitute and afflicted fellow-being. As Jesus looks upon the man he sees a soul for whose salvation he has an unutterable longing. It is what is in the beholder rather than what is in the spectacle.

In many places in the history of our Lord there is the statement that Jesus "looked." If only those on whom He looked could have

known what was behind those eyes, how they would have been thrilled! In the third chapter of the Acts of the Apostles is a story, one phrase in which led to what is written above Peter and John were going to the temple to worship. It was "the hour of prayer." A lame man lay at the gate which was called "Beautiful." Many had seen him that day. Perhaps Peter and John had seen him often before. But somehow, on this occasion, Peter looked with different eyes, that is with a different state of mind and heart. The phrase, "fastening his eyes upon him," is very impressive and instructive. Pentecostal power had quickened and strengthened all Peter's faculties. Love for the ascended Lord and apostolic responsibility had so transformed Peter that even on his way to pray he was moved to work. He looked upon the man, and as he looked the man gained a kind of fascination for the apostle who saw in him, not simply an ungainly beggar who had never walked, but a human being in whom might be shown the power of the ascended Jesus.

And so the lesson comes to us all to take heed how we look as well as how we hear. The best preparation for the eyes is in the heart. A selfish man sees in every thing only an instrument for his selfishness or an obstruction to his selfish enjoyment. A generous man sees in the same things outlets for the refreshing and fertilizing streams of his soul. A sinister spirit can find faults everywhere and in every being, even in saints, in martyrs, in apostles, and in Jesus; and there is no human being living so utterly worthless that a Christian man can find nothing in him to love.

Let us not judge the world and men by what we see in them, but by that judge ourselves. If all things seem yellow, we have jaundice. If we see all the faults and none of the beauties of our fellow men, we may be sure that something has gone wrong with us. If we see only what we may pervert and destroy, we are like the devil; if our eyes seek and find something in every soul which we may make the field of operations for the soul's uplifting and sanctification, we are like Jesus.—Ex.

## WHERE THE TROUBLE IS.

A great many people imagine that if the circumstances of their lives were different, their lives would be much better than they are. They seem to think that the sin comes from the opportunities of sinning by which they are surrounded, and that if the opportunities were removed, sin would die out within them. Well, in one sense, this may be true, and in some cases it undoubtedly is true. This was the old monastic conception, and men fled from their fellow-men, from the sights and sounds and seductions of actual life, and shut themselves within walls of stone, and buried themselves in caverns of the earth. But their experiment was not a success, as the self scourging they inflicted upon their bodies, in their vain effort to eradicate sin and make themselves holy, proved.

The truth is, friend, temptation is in you, and you might as well expect to fence your body from the impurities of its blood, as to protect your soul from the seductive tendencies of your sinful disposition. The mind makes its own sins, and the offspring are of the color and character of the parent. What you need is, not that your old wicked heart be kept from evil, round about you, but that you have a new heart, given to you. "Except ye be born again ye cannot see the Kingdom of Heaven."—Golden Rule.

## Selections.

Hope is the only good which is common to all men; those who have nothing more possess hope still.—Thales.

I do wish that all tired people did but know the infinite rest there is in fanning off the six days from the seventh—in anchoring the business ships of our daily life as the Saturday draws to its close, leaving them to ride peacefully upon the flow or the ebb until Monday morning comes again.—Anna Warner.

O heart of God that pities all!  
O love that gives and takes away!  
Confused and faint, on Thee we call,  
Yet know not how we ought to pray.

Save this, that, in our doubt and fear,  
We wait as loving children should:  
We cannot see nor far nor near,  
But trust that somehow all is good.

—Tennyson.

The golden rule is sometimes taken as though it required us to rule our conduct toward other men by their wishes; to do this would often be a folly and a sin. It really requires us to rule our conduct toward others by what our wishes would be if we were in their place, and this is a very different matter. In other words, we are to make what we see as their real interests our own.—Dr. Dale.

## Useful Hints and Recipes.

In making apple dumplings, if you fill in the place whence you have removed each core from the apple with stoned dates or prunes, you will have a very rich fruit dumpling at but slight added cost.

WHIPPED CREAM FROZEN IS DAINTY.—To three pints of perfectly sweet, fresh and thick cream, allow one pint of powdered sugar, the whites of two eggs and a tablespoonful of vanilla. Whip the cream and mix the other ingredients gradually; then freeze.

CRYSTALLIZED FRUIT.—Take fine bunches of grapes or slices of orange, dip them in white of eggs beaten to a stiff froth, then dip them into a cup of finely powdered sugar. Lay the fruit on a pan with a sheet of letter paper between, set in cool oven till the icing becomes firm, and then put on a plate in cold place.

GRAPE PIE.—Do not send to the table a grape pie the filling of which is at least one-third



seeds; if you have not time to make the pie as it should be made, wait till a more convenient season, and stew the grapes without sugar first, and then seeds can be removed with ease; then sweeten the grapes and fill the paste just as you do with other fruits.

**BREAKFAST CAKE.**—In warm weather breakfast cakes, take one cup of molasses, one cup of brown sugar, nearly one cup of butter or lard, and butter mixed, one cup of sour milk, four cups of flour, four teaspoonsful of soda, not heaping but even full, one teaspoonful each of cinnamon, salt and ginger, one egg. Bake in gem tins. These will keep well for a week.

The recipe for citron ice-cream comes from Kentucky. Make a rich custard, using at least four eggs to one quart of milk, and half a teaspoonful of gelatine. The custard should be boiled until quite thick; then let it cool before putting it into the freezer. Just as it begins to be stiff stir in as much chopped citron as you will wish to have in it, the quantity, of course, depending upon your taste. The citron should be chopped very fine and be thoroughly incorporated with the cream.

**CUSTARD PUDDING.**—Dissolve two even tablespoonfuls of corn-starch in half a teacupful of sweet milk; boil two cups of milk, and just as it comes to a boil add the beaten yolks of four eggs, the dissolved corn starch, with three cups and a half of pulverized sugar; flavor with the grated rind of two lemons, adding the juice also the last thing. Bake in puff paste on pie-plates. When the pudding is nearly done add a meringue, which is made of the four whites beaten to a stiff froth, and sweetened with four tablespoonfuls of finely-powdered sugar. This makes two puddings if the plates are deep enough.

**POACHED EGGS.**—Eggs are poached by dropping them raw from the broken shells into a pot of boiling water; lift them from the water in a perforated ladle, and do not let them remain long enough in the water for the whites to be made opaque. The beauty of a poached egg is the visibility of the yellow yolk as seen through the semi-transparent white envelope. Served on a slice of hot buttered toast, and lightly sprinkled with pepper, a poached egg is most appetizing. In the spring of the year, as a top dressing to boiled greens of any kind, eggs prepared in this way are almost universally liked.

## Youth's Department.

### FROM THE OLD GERMAN.

By E. M. Traquair.

How should the heart of a little child be?  
As pure as the lily that blooms on the lea,  
As clear as the dew from the heavens that fall,  
As true as the mirror that hangs on the wall,  
As fresh as the fountain, as gay as the lark  
That trills out its song 'twixt the day and the dark,  
As glad as the angels, when soaring they fly  
On the bright wings of love to their home in the sky.

### ST. FRANCIS OF ASSISI.

#### A Legend of One Whose Every Day was a Thanksgiving Day.

Picture to yourselves St. Francis, with no shoes on his feet, and wearing a dark coarse robe, bound about the waist with a knotted rope. The time was that he wore a leather girdle; but he gave it away one day, and ever after wore a rope instead. When even this humble garb seemed to him much softer and better than he needed, he would sew the rough robe with pack-thread, to make it rougher still.

There was a certain little cell, not far from the city, of which St. Francis was very fond, and where he spent as much time as he thought he could spare from other duties. And Friar Leo used gladly to go there with him, when Francis would permit. One night, as they sat together outside the cell, Saint Francis was delighted to hear the song of a nightingale near by; and, turning to Leo, he bade him join the little bird in praise to God. But brother Leo said his voice was very bad, and he could not sing. Whereupon, Saint Francis himself began to sing, and the nightingale stopped to listen. Then, when Saint Francis paused, the little bird took up the strain, and thus they sang, first one, and then the other, until the night was far spent. St. Francis was first to lose his voice from weariness, and was much pleased at the little bird's victory, and calling it to him he thanked it for its song, and gave it bread and his blessing.

All animals were dear to him, and he addressed them each fondly as Brother or Sister. When he walked over the hills and through the fields, the sheep and lambs would crowd about him to receive his caresses. Once in his walk, he stopped to salute a flock of goats, and saw in their midst one poor little lamb, nipping its grass timidly, and all alone in the midst of the strong animals. And his heart was filled with pity, so that he longed to take the little wail in his arms, and shelter it in his bosom. But he had nothing he could offer in exchange for it, for he owned nothing in the world but the one coarse robe he wore. And all he could do was to stand and mourn his own helplessness. And a certain rich man passed by, and seeing his grief, bought the poor little woolly creature, and presented it to him. Then Saint Francis nestled it on his bosom, and went his way comforted. His pet lamb long lived with him, and even went with him to Rome and elsewhere in his journeying.

One bright summer morning, a grasshopper made her home upon a fig tree near his cell, and for eight days cheered him with her song. And Saint Francis would often call to her joyously, "Come, my sister, let us sing praises to the Lord thy creator;" and the grasshopper would leave her place upon the branch, to sit upon the good man's hand, and join in his song of praise, as well as she was able. The worms and insects had nothing to fear from his gentle feet, for he always watched most carefully that he should not tread upon them.

Soon after his conversion, and while Saint Francis was yet young, he had great doubt whether he should try to preach, seeing he was quite unlearned, or whether he should serve God chiefly by acts of mercy and prayer. And in his perplexity he advised with his brethren, and begged not only them, but also Saint Clara and her sisterhood, to help him find the thing he must do. And, after meditation and prayer, each gave an answer; and the answer was the same: "Go preach the gospel to every creature." Whereupon, it is said he gained greatly in eloquence and power. But in his sweet simplicity, and in his overflowing love for all God's creatures, he received the command with childlike faith, and obeyed the voice of his own heart, when he gave it literal obedience.

"Drawing nigh to Bevagno, he came to a certain place where birds of different kinds were gathered together; whom seeing, the man of God ran hastily to the spot, and saluting them as if they had been his fellows in reason (while they all turned and bent their heads in attentive expectation), he admonished them, saying: 'Brother birds, greatly are ye bound to praise the Creator, who clothe you with feathers, and giveth you wings to fly with, and pure air to breathe, and who careth for you, who have so little care for yourselves.' While he thus spake, the little birds, marvellously commoved, began to spread their wings, stretch forth their necks, and open their beaks, attentively gazing upon him; and he, glowing in the spirit, passed through the midst of them, and even touched them with his robe; yet not one stirred from his place until the man of God gave him leave, when with his blessing, and at the sign of the cross, they all flew away. Those things saw his companions, who waited for him on the road, and when they saw him so simple and pure-minded man began greatly to blame himself for having never hitherto preached to the birds."

Still, he had not quite neglected them; for, when he was returning from his Syrian journey, he came upon a vast number of birds singing together; and he said to brother Leo, "Our sisters the birds are praising their Creator. Come let us sing with them." And they began the sacred service. But now the birds grew quite excited, and warbled so wildly as to greatly disturb the saintly men; until, at last, Francis, turning to them, gently bade them be silent, until he and brother Leo had also praised God. Whereupon, they kept still until the service was ended. At another time, when Saint Francis was preaching, a bevy of birds near by, building their nests, kept such a busy chirping and twittering that the people could not hear what he was teaching them. Pausing therefore in his sermon, he said to the birds, "My sisters, you have talked enough: it is time that I should have my turn. Be silent and listen to the word of God." And the wise little birds, it is said, stopped their noise, and either kept about their work quietly or sweetly listened, as they were told to do.

And so his life went by, full of preaching and prayer, and penance and charity, and full too for the most part of holy joy. We can fancy him wandering here and there through his beautiful Italy, singing hymns as he walked, and praising God for all things: "for the sun which shone above; for the day and for the night; for his mother the earth, and for his sister the moon; for the winds which blow in his face; for the pure precious water, and for the jocund fire; for the flowers under his feet, and for the stars above his head," saluting and blessing on every hand. When he came to die, he begged pardon of his body for having used it with such severity; and indeed the poor body must have been very happy at the parting. But a multitude mourned that they should no longer see him.—*Stories of the Saints,* by Mrs. C. Van D. Chenoweth.

"Husking-bees are in order," says an exchange. We tried to husk a bee once, one of the "bumb'e" variety, but he got the best of us.—*Danville Breeze.*

## HOW CHURCH BELLS ARE CHRISTENED IN FRANCE.

Church bells are always christened in France, and the ceremony is exactly that of christening a baby. Even the taste of salt, which in Catholic christening, imitated from the old Jewish form, is put on the child's tongue by the priest, is not omitted. We saw it put upon the tongues of the three bells, and it must be said that the brazen infants behaved much better under the infliction than human ones usually do.

The old church was Norman-gothic, massive, solemn, and stern, with gray walls grown with lichens and weeds, and hoar with the grime of centuries. We found it crowded, as we entered, and only that we were under convoy of a prominent villager, whose blue blouse piloted us to good seats near the bells, we could never have penetrated that mass of human beings.

The three bells were hanging near the great doors, all in a row. They had never been rung, as the first strokes of each must be given by the sponsors or godparents, after the christening is finished. For this purpose a large silken white cord is attached to the tongue of each bell, and when the sponsors pull the large tassels the christened bell sounds its first consecrated note. The bells were inscribed with the names of the donors, the date, and appropriate verses of Scripture, and all in the first person, the inscription reading, "I was presented," etc., and not "this bell was presented," etc.

The Bishop had come all the way from Bayeux for the ceremony, and the first tones that would float from the newly-christened bells in the belfry above would be a chime of farewell as the great man's carriage would depart from the village. A number of priests from neighboring towns were also a part of the ceremony.

Near the bells, close beside us, stood a little table with the oil, salt, and holy water necessary to the baptism. There was a pile of folded and embroidered silk, which Mademoiselle whispered to me were the christening robes of the bells—but I did not believe her.

When all was ready, the Bishop, in his splendid garments and his mitre on, advanced from the altar towards the bells. A concourse of minor ecclesiastics followed him, and the sponsors—the two rich 'oher of her son, and a peasant couple—brought up the rear. Then there was much fussing about the table, and the cure of the parish grew very hot and excited lest something go wrong in presence of the good Bishop. That great man read the christening service before each bell, one after the other. Then the holy water was sprinkled over them, and salt put upon their tongues. Then, with more reading from the Bishop's book, they were anointed with sacred oil, the Bishop himself anointing them with a silk napkin and rubbing them dry afterward with a silk cloth, fringed with silver, while priests held back his trailing, costly robes from any defiling contact. There was much reading in Latin, but no chanting or responses, and I did not understand a word, of course.

But I knew that all was done, and those huge brazen objects consecrated to religious service, when I saw the sponsors advance, each smiling, to his godchild. Then each godmother caught up a white tassel and rang a ringing peal, first one godmother, then the second, then the third, then altogether. Then the godfathers followed in the same order, and it was amusing to know how much more diffidently, even timidly, their strokes sounded than those of their weaker companions.

The next move was a mysterious one. The pile of folded and embroidered silk, concerning which my curiosity had been so much exercised, was taken apart by one of the priests, and a portion handed each godmother, who immediately shook it out, and I saw them to be embroidered capes such as are worn by acolytes in church service. To my astonishment, each godmother completely dressed her godchild in one of these garments, and the newly christened disappear under their silken raiment as a baby under its christening cloak.

"Now for the dragees," whispered both the boys, so vigorously that I wonder Monsignor the Bishop did not hear them.

This dragee feature was the main one of the ceremony to the boys, for they had seen christenings before.

So we went out with everybody else, and stood in the narrow street, crowded with peasants.

Then the three godfathers appeared upon the church steps, each with a large basket upon his arm. A breathless silence of ex-

pectation fell upon the crowd, for those baskets were full of dragees, or sugared almonds, of the finest and best. The godfathers waited a moment, evidently enjoying the pleased suspense of the crowd, who all knew that among those dragees were more than one silver coin, as well as a good many coppers.

Then a sweet shower fell upon us, pelted our faces, hats, and shoulders. There was much good-humored pushing and laughing, picking of dragees from beneath each other's feet, from the frilled borders of white caps, and the embroidery of each other's blouses.—*Ex.*

## LITTLE LAME CARL.

### A SOUTH GERMAN INCIDENT.

By Mary D. Brine.

"Little Lame Carl," the boy was called; But a brave young lad was he. He lived alone with his parents two, In the south of Germany. His father was guard of the great "Gulch Bridge," Which he tended by night and day; And his special duty was to watch That no danger lay in the way Of the trains that must round the curve near by, Ere they shot o'er the bridge so long— The wide "Gulch Bridge" of iron and wood, Which the builders thought so strong. But there came a day of terrible rain, The date—the nineteenth of November, In eighteen hundred and sixty seven, As many will well remember. For twenty-four hours the rain poured down, As never was known before; And streams were swollen to rivers at last, And flooded the high banks o'er. At nine o'clock, while the storm yet raged, Lame Carl to his mother said: "I am not afraid of the flood-soaked roads, Or the clouds that are wild overhead; But I'll take my father's supper, and go To the bridge where he's watching for me." "Dear lad," said his mother, "if go thou must, May the good God watch over thee!" So the boy, he tucked 'neath his little thin arms The crutches so stout and strong, And with "father's supper" went whistling away; For the road was lonesome and long. Oh! the rain came down, and the cold winds blew, And frightened the child at last; But the thought of his father buoyed him up As he hobbled along so fast. He roared out through the storm's wild din, "The bridge is down!" screamed little lame Carl, "And my father, O, God! is in— Is in the waters that boil below, Where he strong, high billows roll!" And a shudder of horror made him faint As it ran thro' his brave young soul. He reached the track; but he only found, As he wildly looked around, The hand-car, empty, but for the lamp, Whose red glare over the ground Showed where the bridge had fallen away, While a deep gulf yawned in its place. And "Father! Father!" loud called the boy, With the pallor of death on 's face. But little time had the heart-sick lad To grieve o'er his father's fate. He knew that the night express was due; He must act, ere it be too late. He must take his father's place, and warn The train that would soon be there Of its terrible danger; for well he knew There were but five minutes to spare. He heard the rumble 'e'en where he stood. So, with mighty effort, at last He pushed the hand-car over the ground To the track; and his breath came fast As he dragged his limbs, so crippled and weak, Up over the wheels, until He balanced himself on his crutches, and then Began to turn with a will. Now, on it goes—the little hand-car— To meet the swift coming train, And never a chance that its passenger brave Will return alive again. He is risking his life, the little lame Carl, That others may live; and he cries, "O, meine Mutter!" with agonized heart, And the hot tears rain from his eyes. Now over the track there shines a gleam From the engine's head-light thrown; Carl braces himself with one weak hand, From his lips there falls one moan. Then high, high over his curly head His red light lantern he swings; And "The bridge is down!" he wildly shrieks, And his voice o'er the wild wind rings. The engineer has seen him at last; But the engine has quickly flung The hand-car out of its way, and crushed The brave, sweet life so young. Ere yet the cry of his warning voice Has ceased to echo around, And the train stands still at the mouth of the gulch, On the rain soaked, washed-out ground. They bore the body of "little lame Carl" To his widowed mother's door, And over the half of Germany Is his deed told o'er and o'er. He lies at rest 'neath the marble stone Which tells of his deed so brave. "Carl Springle, a lad of fourteen, who lost His life two hundred to save.

A little hero; a martyr, too;  
And always a good, true son.  
He has gone to wear, at his Father's side,  
The crown that was nobly won."

—Independent.

## THE HOME OF THE TIGER.

In the south of Asia, cut off from the rest of the continent by the Himalayas, stretching southward into the Indian Ocean, lies a great peninsula, eighteen hundred miles long by fifteen hundred wide in the widest part; and this vast region is densely populated, the most so of any country in the world. It is estimated that the people of India number three hundred millions. There are many large cities and broad fertile plains, and besides there are deep, wild, almost impassible jungles. These jungles are dense forests where the growth of trees and underbrush is so thick and impenetrable that human beings rarely undertake to traverse them. These jungles are the home of wild animals. Among the most ferocious is the tiger. If you see the tigers in their cages at the Zoological Gardens, you may not think them so very ugly; indeed a tiger and her young ones frolicking together may be a pretty sight, but crouching under the brush and rank growth of tropical plants ready to spring out upon the hunter, they are not so pleasing. It is said that hundreds of children are carried off by tigers every year. One of the old religions of India enjoins upon its devotees that they should not kill or injure any living animal. And it is probably because of this care of all animals that the wild beasts have become so numerous. Within a few years the English government has offered a reward for every tiger killed.

Fannie Roper Feudge tells us of the "Jain Hospital for Animals," in Bombay. She says, "Here are received and maintained all sick, helpless, and deformed animals of every species, the nursing and attendance being continued until they either die or recover. Just inside the gate is a large court surrounded by sheds where are kept only oxen and cows. These animals being regarded as sacred by the Hindus receive the first care. In the next court are disabled horses, and in the next dogs, cats, and monkeys. All are constantly supplied with clean straw, and water in abundance, and have the same gentle care bestowed upon them as upon human beings." sport with a stray cat or dog, might learn a lesson from the Hindus.—*The Pansy*

## A WORD TO BOYS.

You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part in the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenance how much better it is than to have a great fuss.—*Horace Mann.*

## Pleasantries.

De fust step toward spilin' a chile is ter laugh and call him smart when he sasses yer.

A fast fellow who has been managing a walking match in Louisville in which girls took part fled last Monday morning, leaving the fair pedestrians unpaid, and now the fattest calves want to kill the prodigal.—*St. Paul Day.*

A little boy in one of the city German schools, while engaged in defining words a few day since, made a mistake which was not all a mistake. He said: "A demagogue is a vessel that holds beer, wine, gin, whisky or any other kind of intoxicating liquor."

A certain Nevada judge, who had been a great scamp years before his accession to the bench, recognizing an old acquaintance in a prisoner brought before him, and supposing himself safe from recognition, asked the prisoner what had become of the companions of his early life of crime. The reply was: "They are all hanged, your honor, except you and me."



## THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF

REV. D. B. LADY,  
REV. O. S. CHURCHARD,  
REV. J. S. KIEFFER, D. D., } SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, DECEMBER 3, 1884.

## A HINT.

Christmas is coming—the spirit of the festival seems to be already in the air. For the next few weeks the shop windows will be filled with pretty things, and nearly every one will be on the look out for suitable gifts for friends. One difficulty with many will be in sealing things to suit purse, and it would be well if people would recognize and accept the fact that the simplest thing, with a loving heart behind it, answers as well as that which costs much money.

What we wish to call attention to now, in advance, is the joy that may be afforded by the utilization of things that have already fulfilled their mission in the homes of some of our people. There are thousands of cast off toys and cards, for instance, that would afford infinite delight to poor children who never get anything of the kind except through the thoughtfulness of charitable persons. The brightest expression of joy we ever saw was on the face of a little girl in finding that a newly dressed second-hand doll was really her own. She never thought of the fact that it was not fresh from the store. A dream of far-off bliss—unexpected bliss—was realized for her. And so, letters from missionaries have told us that some playthings, put in a box to fill up, or perhaps at the suggestion of a child, have given almost as much pleasure as food or clothing.

Many persons are kept from attempting these "little things" because they imagine that acceptable gifts require great outlay. We hope this hint will be of great practical service.

## EASILY TESTED.

Mr. Ruskin appears to entertain a rather poor opinion of the success of modern missions. He says: "As for the new 'Christianized continents' that have arisen in these later days, the missionary effort of England in Africa and America has chiefly consisted in stealing lands and exterminating their inhabitants. Our introduction of Christianity into India has only taught the natives to wear Paisley shawls instead of cashmere; and in Australasia the 'Christian aid' that we have rendered has been principally to help pious farmers to convict labor." There is no doubt about the fact that men hailing from Christian lands have often taken unholy advantage of pagans—that they have not only cheated them but foisted extravagances and vices upon them. But to charge this against Christianity or Christian missions is an outrage.

The best cure for Bro. Ruskin would be to set him down in some place into which the light of the Gospel had never shone. It would be a good place for an æsthetic man to write books like the "Stones of Venice," and other works bearing upon high art. It is said that her Britannic Majesty's ship *Beagle*, in which Darwin made his scientific cruise, once anchored before an unknown island. "I wonder if any missionaries have ever been here?" asked a member of the crew. "Would to God there had been," answered the prince of naturalists, "it would be a warrant for our safety." Yes, Christian missions have made men feel safe among savages, and as far as other things are concerned, Mr. Ruskin would be sure to wish that some tattooed woman had been so far elevated as to wear a good shawl. If any one wants to get the middle of a string it is a good plan to double it and measure it by itself.

We wish that nine-tenths of the pictures of Blaine and Logan, and of Cleveland and Hendricks, issued during the late campaign, could be gathered up and burned. We do not refer alone to the caricatures that showed all kinds of bitterness; but to the miserable, cheap daubs that were sold among the friends of the parties. They are a disgrace to the age, and inexcusable in view of the fact that neat prints of all kinds could have been issued at small cost. The country has been flooded

with colored photographs that will vitiate and degrade public taste; and it is annoying to think that they will be perpetuated even before the fire places of the lowliest cabins.

## A COMMENT ON FIGURES.

The statistics of the Lutheran Church, as furnished by the Book Concern at Columbus, Ohio, and given in our columns of November 5th, make a large showing. The grand total for the whole denomination in America is 3736 pastors, 779 teachers, 6,302 congregations and 773,382 communicants. But a large percentage of these are not regarded by their fellows as Lutherans except when there is an attempt to number Israel. There are fifty-six different Synods, as the report shows, separated from each other by doctrine as well as by language and geographical lines. In most cases there are co-ordinate Synods speaking the same language and occupying the same territory, but utterly refusing to unite. It has been no uncommon thing for them to unchurch one another, and there is nothing to prevent any number of ministers from seceding and forming a new Synod. They have never been able to overcome the sectional differences which grew out of the late war, and they are divided by a line running between the "North" and "South." With all their doctrinal intensity there is not cohesiveness enough to bring them together, when it is claimed that there are no differences of doctrine. There is a centrifugal force stronger than that. There are thirteen Synods in no official connection with other bodies, numbering 1,124 pastors, 201 pastoral teachers, 2,251 congregations, and 261,724 communicants. Although nominally holding to the same standards, they are as far apart as many different denominations. Yet they are all nominal Lutherans.

We make this note, not in any carping spirit, but because these wholesale figures are often hurled from "Union" pulpits by intense Lutheran pastors to show the overshadowing immensity of the Lutheran Church. But what do these big numbers amount to?

## MOTIVES.

derations. One motive may influence this man, and another may influence that man. Either one of a number of motives which might be mentioned ought to be enough to direct man's conduct into the right channel. Altogether they form an overwhelming reason why we ought to submit ourselves in full obedience to the will of God.

It is our duty to do what God commands us. We owe it to Him to do His will. You are under obligation to Him to observe His laws. It will be admitted at once that a child has that duty to his parents, and a citizen to the State. Much more is it the duty of man to obey God, the Supreme Father and Governor of all men. To feel the force of duty, to such an extent as to give ourselves up to it, implies a high degree of moral culture. To be able to lay aside the thought of self-interest or of personal advantage, and to shape the conduct with reference to what it ought to be, is characteristic of a high order of manhood. Those who obey God on this account are acting in a manner truly noble, and are deserving of great regard.

Gratitude may exert a strong compelling force upon the heart. And does not almost every thought concerning God call for this feeling? Surely He has been a God of mercy and kindness to us. What has He not done for us? The heart that is insensible to His goodness must be hard indeed. Or it may be only careless. Perhaps, in the midst of a multitude of other interests, no attention has ever been given to the benefits bestowed upon us by a beneficent Creator. In that case we need to count over His mercies and reckon up His goodness. And will not our hearts burn with gratitude in the process? And must not the thought come to us that a Being, from whom we have received so much, should have our best obedience in return. It is in accordance with the fitness of things that we should feel this. The nature of the affections is such that a desire to please God and conform to His will naturally springs up in the breast of one who recognizes himself as the recipient of divine favors.

There is also a transforming power in divine grace. It operates upon the affections and the impulses and the will. Grace brings the judgment of man into accord with the judgment of God. We may call this the motive of oneness of will with God. The same thing appears in the pro-

cess of culture of the child. At first there is a conflict between the child's will and the parental will. The child yields, perhaps from a sense of duty, or out of gratitude. But it requires an effort. A sacrifice must be made. Finally the child, having come to years of discretion, comes to see eye to eye with the father and can fall in with his purposes without an effort or a conflict. Does not something similar to this take place in the experience of a Christian? As his moral and spiritual culture goes on he comes to approve of and find his happiness in contemplating and doing the will of God. It comes to be to him that good and perfect and acceptable will of God. Obedience is no longer a task when one has once arrived at this stage of culture. He can say without an effort: "Thy will be done." L.

## FURNACES AND THE LORD'S DAY.

We have received and read with much interest a pamphlet entitled "Mont Alto Furnace Work during a Short Campaign in 1883, and its Lessons." It is from the pen of Col. George B. Wiestling, Superintendent of the Mont Alto Iron Works; and its contents were read at the fifth annual meeting of the "United States Association of Charcoal Iron Workers," at St. Louis, Missouri, Sept. 30, 1884.

The first part of this document is occupied partly with a brief description of the "plant" at Mont Alto, and partly with a particular account of the campaign in question. The special significance and interest of this portion of the pamphlet will be for those who are initiated into the art and mystery of working in iron. Even the uninitiated, however, may read it, as the writer did, with pleasure, and with a general comprehension of the main points, though very much puzzled to know what is meant by "boshes," and very much wondering what sort of things the "gas down-comers" may possibly be. We gather from the writer's statements that the campaign at Mont Alto was a successful one; in some respects, an unusual and exemplary one. Col. Wiestling calls attention to two points, in particular, in which the results accomplished are, as far as he knows, without precedent. First, to the prompt start. The writer says: "We

are aware that other furnace-men pursue the same course latterly, but if there is on record any 'blow in' more prompt than this, where, without forcing the work, the full average daily output was realized within forty eight hours after lighting the fire, we do not know of it." Secondly, as regards the cold-blast portion of the campaign, the writer says: "We do not consider the cold blast portion of the campaign as model work at all, . . . but if a larger daily product of cold blast pig iron was ever made, we have not heard of it."

The third feature of the campaign, to which Col. Wiestling calls attention, and to which he devotes fully the one half of his valuable discussion, "is that connected with the observance of the Sabbath." The Mont Alto Furnace is one which observes the Lord's Day. During the campaign in question, the furnace was "banked" every Saturday night, and opened again on Monday morning. The Lord's Day was a day of rest for the furnace itself and for all the workmen connected with it. We have often noticed how engineers fall into the habit of speaking of their engines, or whatever machinery they may be in charge of, as if they were living creatures. There is an interesting touch of this in what Col. Wiestling says of his furnace, when he writes: "The observance of the Christian Sabbath applied to each recurrence of the day, and the furnace gratefully responded by starting off after the 'rest' kindly and successfully."

Having had this experience in the management of a Sabbath-observing furnace, Col. Wiestling, on this basis, and having facts and figures at his command, makes a strong argument for the observance of the Lord's Day even by furnaces. It is a common impression that continuous blast in a furnace is a necessity; that it is not possible for the Sabbath to be observed in such works. The writer speaks of this as "the one taint peculiar to the blast furnace industry," of the characteristic fascination, nobility and usefulness of which, in other respects, he speaks with the enthusiasm of one whose heart is in his work. But he says, and shows, that this belief, "that continuous blast in a furnace is a metallurgical necessity," is unfounded. "Intelligent blast furnace operators know this is not a correct impression, and the claim that a commercial necessity is involved is equally untenable." He not only

says this, but he has proved it by his own furnace.

One interesting portion of the argument we take the liberty of quoting. It is that which is drawn from the existing depression in the iron business: "The depression in the iron business of the world has been intensified each succeeding month until the situation is admitted to be critical. Various causes have been assigned, and various remedies proposed. It is singular how many strange opinions prevail as to 'what is the matter,' what caused the trouble, and what protracts the evil.

"Probably the cause is more generally assigned to over-production than to any other one thing, and restriction of production is accepted in this view as the panacea. Assume for a moment that over-production has been and is the trouble. To restrict production in the way recently proposed (i. e., by 'banking up' every furnace in the United States for four consecutive weeks,) if it is practicable, may be palliative, but surely not curative. It would be compensating for a flood with a severe drought, to be followed *ad infinitum* by spasmodic floods and droughts.

"Would it not be a more practicable and healthy restriction to bank up every furnace over every Sabbath? In 1883, the Sunday product of the furnaces of the United States was probably not less than 735,000 tons. If, from the assumed over-production which pressed on the market, the safety valve of 'Sabbath rest' had each week relieved the market of upward of 15,000 tons, where now would be the opportunity to bewail over-production?

"Is not 'Sabbath rest' a sound business proposition, independent of all its moral and Christian aspects?"

We have not space to make further quotations. We call attention to this pamphlet, as exceedingly interesting, both for what it says on the question of the management of blast furnaces, and for what it says on the question of observing the Lord's Day. It is not often that one meets with so interesting a combination in one and the same document. It is a fine sight to see even the furnaces (hitherto thought by many to be exceptions) fall into line as supporters and advocates of the great command to rest one day in seven. And it is refreshing to see the superintendent of an eminently successful furnace standing up before the United States Association of Charcoal Iron Workers, to describe a brilliant campaign at his furnace and to make an argument for the observance of the Lord's Day as a day of rest.

J. S. K.

## DECEASE OF MRS. DURBAN.

We regret to announce the death of Mrs. Louisa Audenried, wife of Edward J. Durban and daughter of the late William Mayburry, M. D., which took place in this city on the 28th inst. The removal of Mrs. Durban from her family and from the Church at this time is one of those inscrutable Providences before which we can only bow in faith.

We regret that we have been compelled to defer for another week the publication of the list of monies received by the Treasurer of the Board of Home Missions.

## Communications.

## GRACE MISSION, WASHINGTON.

The practical should have its place in church work as well as in every class of business. It is with this view that the following thoughts are suggested.

Several years ago our Church established an English Mission in the city of Washington. Many valuable years were allowed to pass by before this attempt was made. The little flock, so generously aided in its start by the church at large, has earnestly struggled to meet the hopes of its friends and obtain success. The difficulties with which it has had to contend can be fully appreciated only by those of the flock who have labored without ceasing for its good, and by those of its friends who have stood near and held up the hands of the workers. It is not by way of censure that it is said this field should have been occupied long ago. Perhaps the time was not ripe, or the condition of the missionary work of the church did not permit, or there was a difference of opinion upon the subject. But during the past thirty years many Reformed people have taken up their residence in Washington. With most of them an early inquiry was for a church of their own denomination. None was to be found. The natural course was that they should either go into other churches or drift back into the world; and the fact has been found to be strictly in accord with this course. Those, both at home and at a distance, interested in the success of Grace Mission, have sought to discover as many of these old members as possible and bring them back to the church of their early faith. Where they were known to have formed new church connections little was said except to apprise them of the planting of the mission; but where they were found wandering every possible effort was made to induce them to return and actively contribute to the progress of the work. The task was a hard one, and the poor success which has followed the effort made it still harder. To those who have taken part in this work, at least, it must seem that it would have been a much easier labor to have raised a church in

Washington twenty years ago than it is now; but the material went to aid other churches and to waste.

This, however, is of the past, and wise men do not mourn over what they cannot remedy. Yet we may not reasonably expect our little bark unaided to stem the strong current which drives against it with the accumulated force of many years. We must look forward. The Mission is established; its progress and growth must come from the future. Most of the persons who take up their residence in Washington have, or expect to have, connection with the Government service. The late election for President has decided that after a period of twenty four years there is to be a change in the party administration of the affairs of the Nation. There will likely follow many changes in the Civil Service. Officials will resign and be removed; others must be appointed to their places. Among these new appointees it is probable there will be some Reformed people; at least there should be. When these good people reach Washington they will find a church of their own, ready to receive and welcome them—ready to offer them a church-home and to claim, as of right and with affection, their presence and assistance. They will not be forced, as others before them, to go into other churches or the world. When they start from home it should be with the resolution to cast in their lot with the Mission and to make it their church. Pastors should lead their members in this resolution. Each member should be furnished with a certificate of dismission and enjoined to present it immediately upon his arrival. Notice of the coming of these members should be sent to the pastor of the Mission in order that they may at once be sought and welcomed. It is worse than useless for pastors to seek to hold these members, and for the members to wish to remain, in connection with their home congregations; for the general result of such a course must be to deprive both the home congregations and the Mission of the services and support of the members and to deprive the members of the inestimable privileges and benefits of an active church connection and church home. These remarks will apply with equal force, and at all times, to the case of any member of the church removing from a distance to Washington, whether it be to enter the service of the Government or to embark in business. Let pastors and people consider the subject seriously and act willingly. The church at large contributed liberally toward the erection of a chapel for the Mission, let it also contribute such of its members as change their residence to the city toward its numerical and spiritual growth. Many years may elapse before an opportunity like the present will again occur, and it behooves all interested to make the best of it.

November 25, 1884.

## LEHIGH CLASSIS SUNDAY-SCHOOL CONVENTION.

This organization held its annual meeting in Salem's Reformed church, Allentown, Pa., Rev. A. J. G. Dubbs, pastor, on Thanksgiving Day. Three sessions were held, forenoon, afternoon, and evening. The officers of Convention were—President, Rev. Benjamin Weiss; vice president, W. R. Lawler; secretary, A. F. K. Krout; treasurer, Wm. Schaffer, and recording secretary, Miss Diefenderfer. Each session was opened by proper devotional service. The two day sessions were occupied by discussions.

The questions discussed were the following with the speakers who participated in the discussion of the same. These in italics being such by appointment.

1. The Sunday-school—Its Necessity and Mission. Rev. N. S. Strassburger, Rev. B. Weiss, A. F. K. Krout, Rev. Dr. Reiley, Hon. Edwin Albright, Rev. A. J. G. Dubbs, Rev. T. N. Reber, Rev. W. R. Hofford.

2. The Importance of Music in the Sunday-school. Rev. Dr. Reiley, E. A. Gernant, Dr. B. G. Wagner.

3. Teacher, What is your Aim? Dr. Wagner, Revs. Dubbs, Hofford, Schoedler, and W. B. Schaffer.

4. The Infant Department and its care. Revs. T. N. Reber, W. R. Hofford, Strassburger, Dubbs, and Wm. Leisenring.

The discussions were comprehensive and thorough; as well as animated and interesting. The practical, theoretic and philosophic analysis of the questions were fully presented by the various speakers.

The evening session was occupied by a children's service. Addresses were made by Rev. Dr. Weiser and Rev. D. E. Schoedler, of California. The day and evening sessions were well attended and the hospitality of Rev. Dubbs' congregation unbounded.

The following committee on organization was appointed: Dr. Reiley, Dr. Wagner, Rev. T. N. Reber, R. H. Kram.

The committee reported the officers of the convention for the following year to be:—President, Rev. A. J. G. Dubbs; vice president, Rev. John Leinbach; secretary, A. F. K. Krout; treasurer, Alexander Zellner; executive committee, Rev. E. A. Gernant, Rev. W. R. Hofford, Dr. H. M. Schell.

The next meeting to be held in Zion's Reformed Church, Allentown, Pa., on Whitmonday.

## SUNDAY-SCHOOL CONVENTION.

The Gettysburg Classis held a Sunday-school Convention at New Oxford, Pa., on the 17th and 18th of November last. Addresses were delivered by Revs. T. J. Barkley, J. C. Bowman, M. H. Sangree, H. H. Sangree, J. H. Derr, W. E. Krebs, and the pastor, D. U. Wolff. The subjects discussed were, "The Reciprocal Relations of the Church and Sunday-school," "What to Teach and how to Teach," "The Relation of the Sunday-school to Missions," and "Sunday-school Literature." Though the weather was unfavorable the sessions were well attended by the people, and the visitors were royally entertained. The next Convention will be held at Fairfield, January 26th and 27th, 1885.

## STATISTICAL SUMMARY FOR 1884.

The statistical summary of the Reformed Church in the United States for 1884, as gathered from the statistics of the several District Synods, is as follows, to wit: 7 District Synods, 52 classes, 780 Ministers, 1,461 Congregations, 192,940 Confirmed Members, 106,093 Unconfirmed Members, 13,527 Infant Baptisms, 1,135 Adult Baptisms, 9,746 Confirmed, 5,555 Received by Certificate, 141,654 Communed, 2,315 Dismissed, 59 Excommunicated, 1,546 Names Erased, 4,645 Died, 1,360 Sunday-schools, 114,004 Sunday-school Scholars, 104,848 Students for the Ministry, \$127,254.52 Contributed for Benevolent Purposes, and \$747,725.45 Contributed for Congregational Purposes.

Compared with the Statistical Summary for 1883, this is an increase of 3,419 members, 2,981 unconfirmed members, 862 infant baptisms, 118 adult baptisms, 513 confirmed, 512 received by certificate, 4,757 communion, 193 dismissed, 21 students for the ministry, and \$26,136.42 contributed for general benevolence; and a decrease of 173 names erased, 142 deaths, 18 Sunday-schools, 716 Sunday-school scholars, and \$31,847.15 con-



tributed for congregational purposes—the number of district synods and classes remaining the same.

There seem to be some defects in the statistics somewhere. It is hardly possible that there has been an actual decrease in the number of ministers and congregations. All the district synods report an increased number of ministers, except the Synod of the Reformed Church in the United States, where there is a decrease of nineteen ministers, and the Synod of the North West, where the falling off is three ministers.

W. M. D.

#### OUR EFFORTS TO INCREASE THE SUBSCRIPTION LIST OF "THE MESSENGER."

We have arranged several means by which it is hoped there may be quite a number of new subscribers added to the subscription lists of "THE MESSENGER." One of them is to be found in the advertising columns of this issue. We hope many may avail themselves of this liberal offer. We would ask the kind offices of pastors and laymen who know the value of the paper to aid us in this effort and prevail upon the many who do not let the paper visit them regularly to become subscribers for it. We will send out a number of sample copies to such as are reported to us as not being subscribers, and should be, and we hope those receiving them may be induced to become such.

The other means purposed by us will be carried into effect in a short time, and as it will challenge the interest and activity of our pastors, we trust that this too may be the means of helping to increase our lists.

If we would have the co-operation of pastors and every lover of the church, the desired increase in the circulation of so valuable a paper as THE MESSENGER would soon be obtained.

SUPERINTENDENT.

## ACTION

Of the Board of Managers of Bethany Orphans Home, relating to the death of Hon. Joseph Laubach.

Our friend and co-worker, Hon. Jos. Laubach, has entered into rest. After several months of patient suffering, he fell asleep at his home in Bethlehem, Pa., on November 16th, in the 75th year of his age.

As members of the Board of Managers of Bethany Orphans Home, we gratefully record our appreciation of his worth. We tenderly cherish his memory, as that of a good citizen, a true friend, and an exemplary Christian. Nearly twenty years ago he became a member of our Board.

At that time the Home was still in its infancy. Since then it has grown to its present condition of prosperity. In the work of its advancement, he bore a very praiseworthy share. Upon this altar of the fatherless, he laid with a liberal hand of his means, his influence, and his time. Notwithstanding his numerous duties in other directions, he was rarely absent at any of our regular or special meetings.

On a stormy day in October, he was present at the last regular meeting of the Board. He rejoiced in the triumphs, and sympathized in the trials of our Home. A wrong done it, was a personal grief to him.

His loving heart, and frank simple manner endeared him to every member of the Board, as well as to the inmates of the institution. From the least to the greatest, our orphans always greeted his visits with joy.

To-day a shadow has settled upon their hearts, because his smiling face shall greet them no more upon earth. The death of six of our members, in less than ten years, admonishes us to work while it is called to-day, before the night cometh, in which no man can work.

As a Board of Managers, our association with him was very pleasant. How often we took sweet counsel together, and mingled our hearts and voices in the breaking of bread, in the transaction of business, and in prayer. His home spun humor, and rustic logic, helped to solve many a knotty question, and to get comfortably over rough places. In Church and State he served his fellow citizens, and his Divine Master in various positions of public trust.

In few, perhaps, did he serve with such unmingled pleasure as in that of our Board. He was a character. Everybody's friend, and unlike everybody else.

To us as to many others, his life has been a benediction, and his death is a personal bereavement.

As the representatives of the fatherless, and their many friends on earth and in heaven, we reverently lay our chaplet on the bier of this honest man, plain citizen, and humble child of God.

Resolved, That we extend our condolence to the family and friends of the deceased; and further, that as far as possible, we attend his funeral in a body.

## Church News.

Stationed Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

## OUR OWN CHURCH.

## Pennsylvania.

**Lebanon.**—At the holy communion in the First Church, Lebanon, Rev. F. W. Kremer, D. D., pastor, on the 23rd of November, 1884, there were 58 additions to the congregation—38 by the solemn rite of confirmation, and 20 by certificate. Of those confirmed, 21 were males, 8 heads of families, and 11 received adult baptism. The sanctuary was densely crowded, and the number of communicants very large. The present pastorate is near the close of its 33rd year, with a history of steady growth in numbers, intelligence, and efficiency, promising in the near future the organization of a third congregation out of the mother church in the northern part of the city.

**Newcastle.**—At a communion held here on November 16th, five persons united with the congregation. Two were added in July and eight in April, making an addition of fifteen in nine months. A short time before the last communion the members of the church gave their pastor, Rev. D. B. Lady, a handsome donation. They call it "a pound party," but some of them brought many pounds. It resulted in leaving the pastor and his wife considerably better off in substance, and it enriched pastor and people in the spirit of kindness and goodwill.

**Sellersville.**—The children's service held in the Sellersville church, by the Rev. Mr. Dangler, pastor, last Sunday evening, was well attended both by children and adults. The singing of the children, led by Dr. C. D. Frez, was a very pleasant feature. Several addresses were made, among them one by the Rev. Mr. Dangler and one by Mr. Patton, of Sellersville. The meeting was a pleasant one to all present.

**Schuylkill Haven.**—At a meeting of the Consistory of the St. John's Reformed church, of Schuylkill Haven, Pa., Nov. 9, 1884, the resignation of the pastor, John O. Johnson, was presented and the following action taken:

Resolved, That we hereby express our deep regret at the contemplated departure of our kind and faithful pastor, Rev. John O. Johnson, and with painful reluctance we accept his resignation in the hope that our loss will be a great gain to our sister church at Norristown, and to whose members we most affectionately recommend him and his family.

Resolved, That we hereby extend to Mr. and Mrs. Johnson our heartfelt thanks for the faithful performance of their duties during thirteen and a half years of stay among us, and that our prayers accompany them to their new home.

Resolved, That these resolutions be published.

Resolved, That we unite with Mr. Johnson in requesting Classis to dissolve the pastoral relation existing between Mr. Johnson and St. John's Church.

**Scottdale.**—The mission congregation of this place has just passed through an interesting and refreshing communion season. The pastor, Rev. H. S. Garner, held service on the evenings of November 18th and 19th (Tuesday and Wednesday). On Thursday evening he was assisted by Rev. F. E. Hahn, of Mt. Pleasant, Pa. Services were held also on Friday evening, Saturday afternoon and evening, Sunday morning; at all of which Rev. A. A. Black of Delmont was present, and did the preaching.

To the church there were 14 accessions by confirmation, renewal of profession, and certificate, and there were three infant baptisms. This is the largest number (we are told) that was ever added to the congregation at any one time. In the opinion of the writer, a new interest has been awakened in the mission, and the pastor and people have great reason to be encouraged in the work of the Lord.

**Lower Saucon Charge.**—The harvest home and communion services of the Lower Saucon charge, Rev. A. B. Koplin, pastor, have all been held. Both were well attended and apparently greatly enjoyed. At Lower Saucon 14 persons were received into full communion with the church by confirmation, and two by letter. The number of communicants was larger than for many years. The collections for benevolence at the services aggregate \$189.01.

**Stroudsburg.**—It is worthy of mention, in addition to the account given of the dedication of the new Mission Church at Stroudsburg, that on the day of dedication, November 18th, there was raised towards liquidating the debt \$1,425, the greater part of which was contributed by the members of the Mission. The pastor by his own efforts previously raised outside of the congregation and town, from the various charges in the Classis, the sum of \$2,250. The pastor and congregation have great reason to be greatly encouraged.

**Leesport.**—The installation of Rev. Samuel A. Leinbach, as pastor of the Leesport charge of the Reformed church, took place on Sunday morning, Nov. 30th, at 10 o'clock, in Trinity church, Leesport. There was a good audience in attendance, considering the threatening aspect of the weather. The installation ceremonies were in charge of the committee appointed at the meeting of Lebanon Classis, consisting of Rev. Dr. C. F. McCauley and Rev. A. S. Leinbach, of Reading, and Rev. A. E. Bartholomew, of Pottsville. Dr. McCauley conducted the installation, and Revs. Leinbach and Bartholomew preached the sermons—the former in German and the latter in English.

## Maryland.

**Hagerstown.**—At Hagerstown, Md., Nov. 23rd, a service was held in dedication of the recently finished tower of Zion Reformed Church. Rev. Dr. E. E. Hughes, Superintendent of Public Instruction for the Commonwealth of Pennsylvania, was present, and preached from the text: "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." The tower, which is square in form, was built according to plans furnished by Mr. Chas. E. Cassell of Baltimore, and cost \$2,505. Of this amount, \$225 were wanting, to cover which \$350 were raised on the day of dedication. The ancient bells are in their place and ringing once more. This closes a long series of building and rebuilding, by the members of this congregation, within the last seventeen years. This congregation has done and suffered much; may its property be preserved, for the future, from all disaster by fire or storm.

## Michigan.

**West Bay City.**—The Rev. R. Kirchhofer has received and accepted an appointment tendered him by the Western (German) Board of Missions, to the above mentioned place. He will enter upon his work on the 1st of Dec.

**Special Meeting of the Central (German) Synod.**—A meeting of this Synod will take place on the 9th of Dec., at 2 P. M., for the purpose of taking into consideration the proceedings of the Board of Visitors of Calvin College, Cleveland, O. Also, to act upon the proceedings of the Synod of North West, with reference to the uniting Calvin and Sheboygan Colleges into one.

## Personal.

Rev. Dr. Bausman and wife, of Reading, was given a reception at Lancaster, Pa., by his brother, Jacob Bausman, and there were present seven surviving brothers and their wives.

Rev. D. E. Schoedler, Sup't. of Missions in California, preached in St. John's church, Rev. F. J. Mohr, pastor, Quakertown, Pa. The services were impressive and a large congregation was present. Rev. S. expects to soon return to California.

Rev. L. D. Leberman of this city, has been appointed by the Tri-Synodic Board of Missions, missionary pastor at San Francisco, California. Rev. L. expects to start for that city during the present month.

We see it stated in the Norristown papers that Rev. Dr. C. Z. Weiser has announced to the congregation his intention to resign his pastorate in view of ill health and desire to enter some other sphere of labor.

Rev. J. M. Harzel, of Chalfont, Pa., has received a call from the Springfield charge, lately served by Rev. H. J. Welker. It is expected he will accept the same.

Rev. J. B. Shontz, on last Sunday, November 30th, preached in Trinity Reformed church, Mercersburg, in the absence of the pastor, Rev. J. W. Knappenberger, who expects to return the last of the following week.

Rev. O. H. Strunk has accepted a call to become pastor of St. John's Reformed church, Schuylkill Haven, Pa. He therefore has resigned as pastor of Bloomsburg charge.

## Clerical Register.

The P. O. address of Rev. A. K. Kline is for the present, 33 Saunders Avenue, Philadelphia, instead of Eldertown, Pa.

The address of Rev. W. C. B. Schulenberg is changed from Martinsburg, W. Va., to Hagerstown, Md. The brother is anxious to secure a field of labor. He may be addressed as above.

The address of Rev. S. H. Eisenberg is changed from Latrobe, Westmoreland county, Pa., to Greenville, Mercer county, Pa.

The address of Rev. J. O. Johnson will, after the 4th of this month, be Norristown, instead of Schuylkill Haven, Pa.

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As now is the time to subscribe for it—so as to have valuable and interesting reading matter during the long winter evenings—we would urge every one to interest themselves in doing his or her share towards increasing the circulation to TEN THOUSAND; if so, it can be done by the end of the present year.

As an inducement to parties to subscribe we will send a copy from October 1st on to December, 1885, for \$2.20 cash.

To those securing one new cash subscriber we will give as a premium a copy of either "Tunes for Worship"—the new Music Book about to be published, or a Photograph of Bethany Orphans' Home, suitable



## Miscellaneous.

## THE STRAY BLOSSOM.

Under a ruined abbey wall,  
Whose fallen stones, with moss o'ergrown,  
About the smooth fresh turf were strown,  
And piled around the roots, and tall,  
Green ivied trunks, and branching arms  
Of beeches, sheltering from the storms,  
Within its empty, roofless hall,  
There, in a broken sill, I spied  
A little blossom, purple-eyed.

I took it thence, and carried far  
The plant into a greenhouse, where  
I tended it, with blossoms rare,  
Until it brightened, like a star  
Delivered from a passing cloud,  
That hides it 'neath a silver shroud,  
Yet fails its loveliness to mar;  
Until it ceased to be a wild  
And common thing—and then I smiled.

It grew, and thrived; new buds put forth,  
And more, and more, and still became  
More fruitful, till no more the same  
Meek, lowly child of the far north.  
It reared its lordly stem on high,  
Climbing towards the distant sky,  
As though it deemed its greater worth  
Deserved a higher place, and kept  
Still reaching onwards—then I wept.

I wept, because I thought the weed  
Showed strange ingratitude to me,  
And had forgot how lovingly  
I nourished it when in its need.  
And then the flower bent down its head,  
Touched me care singly, and said:  
"Think not that I forget thy deed,  
The tender care and constant thought  
That in my life this change have wrought.

"Now to the far off skies I climb,  
Because I fain would show thee, there  
Is something higher than the care  
Of a mere plant, to fill the time  
God giveth thee. How, then, my love  
For thee more truly can I prove  
Than by thus pointing to a clime  
Where Hope's fulfillment thou shalt find  
And earthly love to heaven's bind?"

So, from a tiny seedling, grows  
Sweet friendship's root from year to year,  
Nourished alike by smile and tear.  
By sun and storm, and winter snows  
Of jealousy and blind mis trust;  
Through which the deathless plant shall  
thrust  
Its growing flower, until it blows  
At last, within that land on high  
Where virtues bloom eternally.

—Chambers' Journal.

## Personal.

Hon. J. R. Tucker, Democratic Congressman from the Tenth District of Virginia, has been appointed guardian for the minor children of President Garfield. His trust includes all the Garfield property in Virginia. The appointment was made at the request of Mrs. Garfield.

The Hon. Frederick T. Frelinghuysen, U. S. Secretary of State, has been unanimously elected by the Board of Managers, President of the American Bible Society, in place of S. Wells Williams, LL. D., deceased. This is a felicitous and in every respect a most becoming appointment.

Several years ago Dr. Mark Hopkins occupied the pulpit of a rising young minister not far from the city of New York, and preached one of his characteristic sermons. The next day one of the church members who had heard the sermon said to his young pastor, "Why do you not give us the same kind of simplicity of preaching?" "Ah," said the young minister, "there are fifty years of thinking behind that sermon."

The late Bishop Isaac W. Wiley of the Methodist Church, whose death was announced by cable from Foo Choo, China, on the 22d of November, was, at the time, making an episcopal tour of the missions in China and Japan. Bishop Wiley was born in Lewi-ton, Pa. March 29, 1825. While receiving an education for the ministry and preparing to enter the Sophomore Class of Dickinson College, his health failed and forced him to abandon his studies. Afterward he turned to the study of medicine, and graduated from the medical department of the University of New York in 1846. He began the practice of his profession in Western Pennsylvania, and eventually settled in Pottsville. In 1850, at the instance of the Rev. Dr. Durbin, the missionary Secretary, he went as medical missionary to Foo Choo, where he remained four years. On his return to this country he filled pastoral positions successively on Staten Island, in Newark, and in Jersey City. In 1858 he was made Principal of the Pennington Seminary, and he continued to fill this office until 1863. In 1864 he was elected by the General Conference editor of the *Ladies' Repository*, published in Cincinnati. He filled this position with success. In 1872 he was elected Bishop. He possessed a versatile mind, great industry and tenacity of purpose; was a lucid, forcible preacher, a ready debater, and a conservative church officer. His thorough knowledge of foreign Christian missions made him an authority on all questions growing out of his administration. Much of his episcopal life has been spent in China and Japan. His residence in this country was in Cincinnati. For 14 years Bishop Wiley had general supervision of the educational interests of the Methodist Episcopal Church in the South, and labored personally in that section. When ground was broken, and the corner stone laid for the Methodist University at Chattanooga, Tenn., last spring, Bishop Wiley officiated.

## Science and Art.

Experiments in England have shown that gas and oil are about equally good for light-houses, and that the electric light is superior to either in fine weather, but probably not so good in fogs.

Quite successful experiments in distributing the electric light to great distances have been made in connection with the Turin Electrical

Exhibition. A Siemens dynamo of thirty-horse power generated a current which was simultaneously used by three electric light systems distributed over a circuit of 24 miles.

COAL FORMATION.—The botanical portion of the thirteenth annual report on the Geology and Natural History of Indiana is by Leo Lesquereux, and includes an introduction on the formation of coal and other points of general interest. Mr. Lesquereux derives from the number of species of coal plants found in the nodules of the shale at Mazon Creek, Ill., and from the same shale elsewhere, that at least 200 species of plants contributed to the formation of a single bed of coal; and adding other species from the same horizon, the number becomes 250.

Big possibilities await the electric light in the South, where already this year fire has destroyed over \$250,000 worth of cotton in ginning houses. The shreds of inflammable and combustible material flying round in these houses render it far more dangerous than Northern ones can imagine to use lamps, candles, or other exposed flame for light. This necessarily cuts the safe working day very short, running only during the hours when the sun affords light. In the rush to get to market, enterprise often tempts the planter to risks that the enclosed electric lamp will remove, making night work possible with safety.—*New York Times*.

UNDERGROUND CABLES.—Subterranean telegraph cables have almost entirely superseded aerial lines in Germany, and the results are extremely favorable. There is, of course, security from atmospheric disturbance, and it is found that in telephoning communication the underground cables give even better results than the aerial wires. The average total cost of aerial telegraph lines in Germany is \$4046, and of the subterranean cables \$108 per kilometre. On the other hand the expense of keeping the underground cables in repair, averages, per annum, only 36 cents per kilometre, while the annual expense of keeping the aerial lines in order is \$245 per kilometre. It is calculated that, if the subterranean cables last 55 years (and there seems to be no reason why they should not last twice as long), their aggregate cost at the end of that time will have been no greater than that of the lines above ground.

A remarkable automatic torpedo in the form of a cigar shaped vessel is being built at Hartford. It is thirty feet long, with a diameter in the centre of thirty inches, and combines a very powerful explosive with ample propelling and steering machinery. Six engines develop 1000 revolutions of the screw per minute, the motive power being carbonic acid gas. Moving three or four feet below the surface of the water, and guided by an operator from the shore or vessel by means of an electric wire, it is expected that the speed obtained, which is at the rate of a mile in three or four minutes, will make the almost invisible craft an effective engine of destruction against the most powerful ironclad which is unprepared for its mysterious approach. The torpedo, which is of the well-known Lay-Knight pattern, is made of copper. It is to be offered to a foreign Government for trial, with a view of securing a contract for a number of similar weapons.

## Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

A REVIEW OF THE HOLY BIBLE. By Edward B. Litch. J. B. Lippincott & Co., Philadelphia. 1885. Pp. 568. Price, \$2.50.

Not for a long time has our patience been so tried by a book as it has been by this. The motive of its publication is inconceivable, unless it was the amusement—certainly not the instruction—of mankind. It is manifestly the work of a theological charlatan with a few absurd ideas of which he would make the Bible, to its great detriment, responsible. The leading thoughts, repeated *ad nauseam* on almost every page, but never proved, are expressed in six bases, as the author calls them. The first is the *Holy Trinity*. Very good, if only he knew what the Trinity is. He defines it as "three separate Persons in One." One what? One Person? He does not say. We are only sure of three separate, not simply distinct, Persons, and that "the triune character of the Creator is self evident," which leads us to suspect that the author's mind is peculiarly constituted, that some things are self-evident to him which are not so to ordinary men. These "three separate Persons" are "first, the Power which conceives; second, the Power which gives or signifies assent, as the Word or Command; third, the Power which carries out or performs the thought signified or expressed." We fear that on the basis of this basis the Church will have to re-state its doctrine of the Trinity. The second basis is the *Overthrow of Evil and the Redemption of the Fallen*. Very good, again; but what does the author mean when he says, that "this embodies the ends and aims of the labors involved in the scriptural records according to the great work Mt. Zion, which was laid down from the beginning?" What is this Mount Zion, anyhow? It is evidently not Mt. Zion in either its natural or its spiritual sense; it must be a mystical something which common mortals cannot rise high enough to catch a glimpse of, and which the author nowhere describes. The third basis is *The Antiquity of Man*, which, we are told, brings to light four separate, independent, consecutive creations of men. "The River of Eden," the author kindly informs us, "is representative of the whole human family," the four heads into which it is divided are typical of four separate creations of men, "the oldest of which is the river Euphrates, corresponding to the first seal of the revelation of St. John, and is the White, or Euphratic race. The second creation is the river Hiddekel, corresponding to the second seal of the revelation of St. John, and is the Red, or Hiddekel race. The third creation is the river Gibon, corresponding to the third seal, and is the Black, or Gihonic race. The fourth river is the Pison, corresponding to the fourth seal of the revelation of St. John, and is the Pale, or Pisonic race—the race of the present day." The author seems to have sources of knowledge, especially on the subject of chronology, not accessible to other scholars. He fixes the bounds of time, from eternity to eternity, as exactly 33,572 years; sets the date of the creation of the Euphratic, or White race at 29,789 B.C.; the creation of the Hiddekelic, or Red race, at 23,017 B.C.; the creation of the Gihonic, or Black race, at 13,465 B.C.; and the creation of the Pisonic, or Pale race, at 3,897 B.C. Passing by the fourth basis, the fifth is, "The Mystery of our Lord and Saviour Jesus Christ, who entered on His mission as the Redeemer from the day Melchizedek met Abram returning from the slaughter of the kings." The advent of the Messiah, accordingly, took place in the year 1827 B.C., though He was not born of the Virgin till the year 1 A.D. The judgmental era will begin 1998 A.D., and close with the second Advent of the Messiah, 2803 A.D. The final winding up of all things will be accomplished in the year 3963 B.C. Unfortunately, the author does not state his hermeneutical principles, but the most important of these seems to be his subjective fancy. In short, the book is, from first to last, stuff and nonsense. J. B. Lippincott & Co.,

have published the work in good, substantial style.

INDIA AND ITS MILLIONS, by Rev. Dennis Osborne, Mussoorie, India. Philadelphia: Grant & Faires, 1884. Pp. vi and 223. For sale at the Reformed Church Publication Board.

A most interesting and instructive book, by one who has seen with his own eyes and heard with his own ears. The author was the ministerial delegate who represented the South India Conference of the Methodist Church in the General Conference recently held in Philadelphia. He was born in the city of Benares, the most holy place of the Brahmans. Bishop Taylor, in a prefatory note, says of him: "The purity of his heart, the brilliancy of his intellect, the symmetry of his character, the success of his ministry, the eloquence of his utterances, mark him as a marvelous man." His fame as a lecturer preceded his visit to America. While here he was invited to preach and lecture at various places, among others, at Princeton; and everywhere he sustained his high reputation. The book consists of five lectures entitled, "Headlands of Indian History: Vedism; or, Speculative Hinduism; Ganga Mai; or, Practical Hinduism; Dal Bhat; or, The Hindu at Home; and Mission Mosaics. It abounds in eloquent passages, and is pervaded by a tone of Christian earnestness. The author has wonderful powers of description, which he uses to good purpose in setting forth the superstitions of "India and its millions." We wish that a copy of this excellent book could be placed in the hands of all our ministers, especially of our theological students. It would do much to strengthen the missionary spirit which has happily been awakened among us.

EUPHRASIA AND ALBERTA. Poetic Romances. By John Ap Thomas Jones. Philadelphia: J. B. Lippincott & Co. 1884. Price, \$1.00.

We have here two stories of the age of the Crusades told in verse. The first is in the Spencerian stanza. They reflect the romance of the Middle Ages with much fidelity, and generally flow in smooth numbers; but they lack poetic inspiration. The book is prettily gotten up, and would make a suitable present for sentimental young ladies.

POEMS OF SIDNEY LANIER. Edited by his Wife. With a Memorial by William Hays Ward. New York: Charles Scribner's Sons. 1884. Pp. 252. Price, \$1.50.

We are glad that Dr. Ward's "Memorial" of Mr. Lanier has been incorporated into this volume. Dr. Ward was among the first to recognize the merits of Sidney Lanier as a poet, and, if we are rightly informed, offered in advance to publish all the verse he would furnish for the *Independent*. He was not mistaken in his estimate of the man, and what he has written about him is not only an admirable biography, but also presents a true estimate of his genius. The whole history gives a remarkable instance of a case in which the sword was too sharp for the scabbard. Yet in the midst of sickness and pain Sidney Lanier gave out rare and beautiful melody, like a nightingale which is said to utter its sweetest notes when its breast is pierced by a thorn.

Most of the poems before us have already been published in the leading newspapers and magazines of the United States, to which they were originally contributed. They have been widely read and greatly admired, although, we think, there are depths of truth and beauty in them that not every one can appreciate. The poems will grow in favor as time rolls along, and the fruits of that short struggling life "will fill a large space in the garnering of the poetic art of our country."

BERMUDA: An Idyl of the Summer Islands, by Julia C. R. Dorr. New York: Charles Scribner's Sons. 1884. Pp. 148. Price, \$1.25.

This is a beautiful description of the Bermuda Islands and their great charm for invalids or weary persons seeking health and rest. We had no idea before of the advantages of the place independent of the climate. The improvements on the islands are such as to give residents and visitors all the comforts of home, and everything can be made so quiet as to render a sojourn there more healthgiving than a toilsome journey over Europe.

THE CHRISTMAS ST. NICHOLAS.—John G. Whittier opens the Christmas ST. NICHOLAS with a beautiful poem, entitled, "The Light that is Felt," while Lord Tennyson is represented by a charming portrait of his two grandchildren, from the painting by Anna Lea Merritt, which accompanies her interesting paper, "A Talk About Paper." Another artist-author, Mary Hallcock Foote, writes and illustrates a delightful sea-side article, called "Menhaden Sketches—Summer at Christmas-time."—J. T. Trowbridge contributes a new serial, called "His One Fault," of which there is an instalment that breaks off just where we all wish to know what happened next; F. R. Stockton, in his second "Personally Conducted" paper, jumps from France to Genoa, with a graphic description of "The City of the Bended Knee"; Louisa M. Alcott has another jolly spinning-wheel story, "The Hare and the Tortoise,"—only in this story the spinning-wheel is a bicycle; and there is one of H. H. Boyesen's "Tales of Two Continents." The second part of "Among the Lawmakers," Edmund Alton's recollections of his term as a page in the United States Senate, is at once amusing and instructive; while "Davy and the Goblin," the serial by Charles Carrol, begun in this number, is simply, but very, amusing. It is a story which, while strictly original, might have been written by a collaboration of W. S. Gilbert and the author of "Alice in Wonderland."

—Among the distinctively Christmas features are "Visiting Santa Claus," a poem, by Lucy Larcom; another Christmas poem by Grace F. Coolidge; the Very Little Folk's story, "Madie's Christmas," by Mary Mapes Dodge; a description by Rev. H. A. Adams of several noted Christmas feasts in Westminster Hall; and a clever little sketch, "What the Philosopher Said on Christmas-day," by Mrs. W. H. Daniels. There are also poems by H. H. Helen G. Cone, and Malcolm Douglas; Edna Dean Proctor contributes a sketch of the young Crown Prince of Russia, with a portrait; and C. F. Holder tells of a whale that was imprisoned in an iceberg. —A prominent feature of this number of ST. NICHOLAS is a beautiful wood-engraving of a painting by the Spanish painter Velasquez, which is considered one of the finest child-pictures of the world. It is a portrait of the Infanta Marguerita Maria, daughter of King Philip of Spain, who was Velasquez's patron and friend. The engraving, which by permission of the editor of THE CENTURY appears in the other magazine, is one of a series of engravings from the works of the old masters, now being made in Europe for THE CENTURY by Mr. T. Cole. —In addition to this pictorial treasure, the artistic quality of the illustrations in this number is especially fine. R. B. Birch and G. F. Barnes illustrate poems by S. Conant Foster and Charles T. Congdon in exquisite style; and there are pictorial contributions by Pennell, Fredericks, Bensel, Rogers, Jessie McDermott, and Julia W. Lee.

LIPPINCOTT'S MAGAZINE for December closes the VIII Volume of the New Series—and fully maintaining its reputation. Mr. Edmund Kirk's second racy paper, "On the French Broad," is beautifully illustrated. The other articles are: Aurora, a story, Chaps. XIV–XV, by Mary Ag-

nes Tincker; In the Oil Region, by Charles Burr Todd; A Singer's Answer, by Frances L. Mace; Felicie's Reception, a story, by Kate Putnam Osgood; A Visit to Naples, by Theodore Child; Somehow, a story, by Mary Bigelow Francis; Why Not an American "Punch"? by E. C. Reynolds; A Week in Killarney, a story, Chaps. VIII–X, concluded, by the "Duchess;" The Philosophy and Art of Dancing, by Norman Pearson; In Shadow; A Western Industry, by M. H. Catherwood; Our Monthly Gossip; Literature of the Day. For sale by all book and newsdealers. Yearly subscription, \$3 00; single number, 25 cents.

THE GUARDIAN: A Monthly Magazine for Young Men and Women, Sunday-Schools and Families. Rev. J. H. Dubbs, D.D., Editor. Contents for December: The Tribute Money, by the editor; The Eve of Christmas, by R. H. Schively; Breaking Down, by the editor; Spiritual Photographs, by Perkiomen; Modern Israelites, by the editor; Literature of the Nursery, by the editor; The Christian Idea versus the Latin, by the Rev. Hiram King; Charity; A Curious Book. Our Cabinet: Christmas; Our Book Table. Sunday-School Department; Opening the Gate; A Raven's Amusement; Paper; Perfectly Accurate; Lessons for December; Map; Order of Service; Hymns for the Month.

Reformed Church Publication Board, 907 Arch street, Philadelphia. The COMMON SENSE HOUSEHOLD CALENDAR, just published by Messrs. Charles Scribner's Sons, is entirely unique in its design. It contains in its daily leaflets a collection of most excellent and seasonable cooking receipts by Marion Harland, whose famous cook books have now reached an aggregate circulation of nearly 200,000 copies. In addition, there are daily hints for the management of the household, and much practical advice and information. The calendar mount contains a charming picture of the author in her library. Price, \$1.00.

The November-December number of CHRISTIAN THOUGHT, edited by Rev. Dr. Deems, contains at least three articles probably not unsurpassed in current periodical literature. Prof. Noah K. Davis, of the University of Virginia, gives a closely reasoned paper on the question, "Am I Free?" Prof. Willis J. Beecher, of Auburn Theological Seminary, writes a most scholarly article on "Historical vs. Critical Evidence." These two were among the lectures delivered last Summer before the American Institute of Christian Philosophy at Richmond Springs. The editor reproduces Michael Faraday's admirable lecture on "Education," for which we thank him. It is difficult to obtain and worth preserving. Another paper has a statement of the "Views of Certain Scientists," which is very timely and interesting. Every Christian minister should read CHRISTIAN THOUGHT. It would be a good Christmas present to your pastor, and although it would cost you only \$2.00, it would be highly appreciated by him and give him pleasure and profit for a whole year.

LITTELL'S LIVING AGE, November 29, 1884. Contents: The Works of Alexander Pope, Edinburgh Review; Alexander Nesbitt, Ex-Schoolmaster, Blackwood's Magazine; Mrs. Montague, Temple Bar; Beauty and the Beast, by Sarah Tytler, part XVI, Good Words; Country Life, Quarterly Review; A Marshal's Training, All the Year Round; and poetry.

For fifty two numbers of sixty four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

## Married.

On the evening of the 20th of November, at Pleasant Vale, by Rev. W. A. Gring, E. William Stonebraker to Miss Sue M. Schnebley, both of Washington county, Maryland.

At the Reformed parsonage, in Clearville, Bedford county, Pa., Nov. 20th, A.D. 1884, by Rev. D. G. Klein, Dr. J. F. Rohm to Miss Mary M. Klein, eldest daughter of the officiating clergyman.

In St. Paul's Reformed Church, Westminster, Md., November 20, 1884, by Rev. A. S. Weber, Mr. Wm. J. Roberts to Miss Margaret L. Shriver, both of Carroll county, Md.

At St. Paul's Reformed Church, Ridgely, Md., by Rev. C. W. Levan, Miss Rosa Green to Mr. J. Wesley Bowers, on Nov. 11, 1884.

## Obituaries.

## Tribute of Respect.

At a special meeting of the Board of Trustees of Allentown Female College, held November 18th, 1884, the following preamble and resolutions relative to the death of Hon. Joseph Laubach were adopted:

WHEREAS, It has pleased Almighty God in His all-wise Providence to remove from our highly esteemed and venerable associate, Hon. Joseph Laubach, who held the position of President of the Board of Trustees since the organization of the college in 1867; and

WHEREAS, It is fitting that we should place on record our tribute to the character and faithful services of the deceased; therefore, be it

Resolved, That whilst we bow in humble submission to the will of our Heavenly Father in this afflictive dispensation, we do yet deplore the removal of our friend, whose life afforded a noble example of generosity of heart, integrity of character, earnest and unselfish devotion to duty and the furtherance of the cause of Christian education.

Resolved, That in his death the college has lost one of its original founders and a warm steadfast friend, ever liberal in the support of all measures looking to the efficiency and prosperity of the institution; the Church, a faithful and consistent member, and the community an upright and exemplary citizen.

Resolved, That we respectfully tender his widow and children our heartfelt sympathy in their bereavement and sorrow, invoking upon them the consolation of the Holy Spirit and the benediction of the Great Head of the Church.

Resolved, That these resolutions be recorded in our minutes, be published in the papers of the county, the MESSENGER and Hausfreund, and that a copy of the same be sent to the bereaved family.

W. R. Hofford, S. G. Wagner, S. A. Butz, Committee.

DIED.—At Martinsburg, W. Va., October 9th, 1884, Daniel Feaster, aged 68 years, 8 months and 19 days.

Mr. Feaster was born in Middletown Valley, Frederick county, Md., and lived in the vicinity of Jefferson until about three years before his death, when he moved to Martinsburg.

The deceased was a Christian gentleman, and highly respected by all who knew him. Religion with him was a living reality. He lived what he professed. For many years he was a member of the Reformed congregation at Jefferson, Md., and when he moved to Martinsburg, he at once identified himself with the Reformed congregation of that place, under the pastoral care of

Rev. J. A. Hoffheins. He served faithfully, for years, as a deacon, and also as an elder.

For several years he endured severe bodily suffering. But without murmur or complaint he received the chastening of the Lord, resting in the belief that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

His body was brought to Jefferson for interment. The funeral, which was largely attended, was conducted by his former pastor, Rev. N. H. Skyles.

"At rest in Jesus' faithful arms;  
At rest as in a peaceful bed."

DIED.—In Frederick, Md., on the 7th inst., Miss Mary Ann Getzendanner, aged 58 years, 6 months, and 9 days.

DIED.—Near Cheney, Kansas, September 16th, Mrs. Margaret Wolfe, wife of Elder Samuel Wolfe, in the 58th year of her age.

Mother Wolfe's illness was of short duration, and her death was sudden and unexpected. She was a faithful member of our Mission Church—so regular in her attendance and so greatly interested in the prosperity of the mission that her loss is most deeply felt. May her spirit descend upon those who remain!

She was beloved by all; and her willingness to entertain strangers, of whom there are many in this country, seeking homes, won for her their warmest love. The esteem in which the departed was held by the community was shown by the large attendance at her funeral. The services were held in the new (yet unfinished) church at Cheney. A large congregation was assembled and all seemed to feel that they had lost a particular friend. She died in the hope of a blessed life in the world to come.

"Sweet hope! a few more changing days  
And weary cares our faith shall try;  
Then for the songs of nobler praise,  
The ceaseless Sabbath of the sky."

DIED.—In Clearspring, Washington county, Md., Nov. 5th, 1884, Mr. Jonathan Loose, aged 72 years and 19 days.

The subject of this notice died suddenly, with paralysis. It is seldom our town has such a gloom cast over it as in the removal, so unexpectedly, of one of our oldest and most esteemed citizens. Father Loose was a native of Berks county, Pa., but removed in early life to this place, and has been for forty years, or more, one of our most successful merchants and business men. In the morning of his day of decease he was attending to business in his store, but was suddenly taken ill. He made his way to the house, where he lingered till in the evening at 11 o'clock, his spirit took leave of its clay casement, and he fell sweetly asleep in Jesus.

Though called suddenly to his reward (though surprised) he was not unprepared. He seemed to have a presentiment that his death was near, and would be sudden. For some years he had been setting his house in order for his departure. His last intelligent words were that his faith was firm in the Lord Jesus Christ his Saviour. In early life he connected himself with the Reformed Church, and was a faithful member, discharging all his duties conscientiously, always in his place in the sanctuary unless providentially detained. His Bible and Order of Worship in his private chamber show that his private devotions were not neglected. He made no great display of piety, but in his whole life he exhibited his faith in his Redeemer, and a simplicity in his attachment to the doctrines and usages of the Church of his choice. He leaves behind him to mourn his loss a beloved wife, with whom he lived nearly half a century in all the endearments of home, and with whom he walked to the house of God in company, and four children, all of whom are in the same blessed faith and fellowship in the Church of Christ. May they so live as to meet beyond death's river in the communion and fellowship of the Church triumphant.

It is with a sad heart we pen these lines in memory of this father in Israel, who for nineteen years has stood by our side in all the labors of our pastorate here. Strange are the ways of Divine Providence, who often takes those whom we think we can least spare, and whose places we find hard to fill. Yet the great Head of the Church can fill their places, as He gathers the ripened sheaves home. The saints die, but the Church lives. His loss in the beloved home circle will be felt as none others can—his loss as a citizen and confidential business man will be deeply felt. The large concourse of friends and neighbors that followed his remains to their last resting place, in his family lot in Rose Hill Cemetery, give evidence of their loss, and their respect to his memory. We laid him there to rest with all the dearest tokens of affection and care, under the burial service of the earthly Church—waiting in the hope of the blessed resurrection, after this night of sleep is over—after having improved the occasion with a discourse on 1 Thess. 4: 13-14.

Sadly we turned away from his grave to the home where there is one less—leaving our dead one in the care of Him "who giveth his beloved sleep."

"The Christian sleeps, in Jesus—blessed thought,  
Hush, mourners! tho' ye could, awake him not!  
Would ye recall him from the home of bliss,  
The "better country," to a home like this?  
To weep as we are weeping—all our pain,  
Temptations, conflicts to endure again?  
No, brother! slumber now, and take thy rest  
In the low sleeping place which Christ has blessed.  
Till the great Easter morning light the skies—  
Oh, precious hope! already from afar  
Through sorrow's night we see the morning star.  
And guided by its beams, we calmly lay  
Our sleeping one to rest, to wait that day."

G.

## Acknowledgments.

## Home Missions—General Synod.

Per Prof. Jefferson E. Kershner, Treasurer of St. Stephen's congregation, Lancaster, Pa., pledge at General Synod, for Harbor Mission, \$5 00  
Rev. F. Maurer, Ref. congregation, Kohlsville, Wis., for Harbor Missions, 5 00  
Rev. C. Borchers, St. John's Ref. Church, Balt., pledge at General Synod for Harbor Missions, 10 00  
Rev. C. Baum, from St. Paul's congregation, Wheatland, Iowa, for Harbor Missions, 5 00  
Wm. D. Gross, Treas. General Synod, legacy, from Elizabeth Diefenbacher, (deceased), Edwardsburg, Cass Co., Mich., \$55 31

Amount, \$880 81

CHAS. SANTEE, Treasurer.  
B. H. M., Gen'l Synod, 532 N. 6th street.  
P. S. Of the pledges for Harbor Missions at General Synod forty-seven remain unredeemed.

Received of Rev. J. G. Dengler, for Sellersville charge, twenty-five dollars (\$25) for the College of Northern Illinois, being the amount subscribed to the agent.  
With thanks,  
B. SCHMELTZER, Treas.

Collections for use of Reformed Church Publication Board: Received per M. F. Frank, pastor, from Trinity Church, Wilkinsburg, Pa., \$5 00; Zion's Church, Pittsburg, \$4 25. Total, \$9 25.  
CHAS. G. FISHER, Treas.



## Religious Intelligence.

### At Home.

The debt of the Roman Catholic Cathedral at Boston has within a year been reduced from \$300,000 to \$10,000.

Rev. E. B. Ruffensperger, D. D., was installed pastor of the Presbyterian congregation at Muncy, Pa., on the 18th of Nov.

The four Norwegian Lutheran bodies, each of which is now independent, will, it is stated, hold a convention next January, the object of which is to unite all in one general organization.

The Supreme Court of Iowa has just decided that reading the Bible in the common schools does not make them places of worship, and consequently it is not contrary to the constitution of that State, which declares that "no person shall be compelled to attend any place of worship or pay taxes for building or repairing places of worship."

On November 13th the Moravian church at Bethlehem, Pa., celebrated the anniversary of November 13, 1741, when the church in an especial manner acknowledged and appropriated Jesus Christ as the Head of the Moravian church. The day began with an early festival service, followed by an historical sermon, and the celebration of the communion love feast and the Lord's Supper.

According to *The Churchman* sixty-two essays have been sent in competition for the prize of \$125 offered by the Evangelical Education Society for the best tract on the call to the ministry, etc. Several of them are said to be of very superior excellence, and it is possible that a number of minor prizes will be given. The final decision is to be made by the Bishops of Pennsylvania and Delaware, and the Assistant-bishop of New York, and this cannot be given for several weeks.

The new and elegant buildings for the New York Union Theological Seminary are to be dedicated to the service of God and the church with becoming services on Tuesday, December 9. At 11 A. M. Rev. Dr. Hitchcock, President of the Seminary, will deliver an address, and prayers will be offered. At one o'clock a collation will be served to invited guests in the gymnasium. At 3 P. M. addresses will be made in the chapel by the Professors and others, and in the evening there will be a prayer meeting in the chapel.

Bishop Edmund De Schweinitz, of the Moravian Church and President of the Theological Seminary, has issued a circular to the churches of the province stating that "in accordance with the annual collection to be instituted on the last Sunday in November, the Provincial Board herewith appoints Sunday, the 30th of this month, being the first Sunday in Advent, as the day on which in all our churches 'supplications, prayers, intercessions and giving of thanks' are to be made for the Theological Seminary. Such petitions are at all times necessary, but they will prove to be of more than ordinary importance this year, in view of the large number of new students who have entered the Seminary."

The Episcopalians have for twelve years carried on a successful mission work among the Italians in this city. Summer and winter the services have been conducted in the Italian language every Sunday, and private conferences at least twice a week. The large Italian colony settled in this metropolis has shown much interest in the services. The central point of the mission is in Grace Chapel, but its influence is felt in the downtown quarters, where most of the Italians dwell. They have a Prayer-book and a Hymnal prepared for them in their own language. The past year the Sunday-school numbered 180 children and the candidates for confirmation were fifty-two.

A communication in the *Lutheran* furnishes the following information in reference to the proposed new Seminary building. The agent, at a recent meeting of the Committee, reported that \$1532.52 had been paid into the treasury since the last meeting, and that the whole amount now in the hands of the treasurer is \$12,845.09. As nearly as can be ascertained, the total amount secured by subscription in various ways is stated to be about \$22,000. The lot which the Ministerium authorized the President to purchase lies on the western edge of the city, adjacent to the Centennial ground. It contains between six and seven acres, and will cost about \$26,000. The negotiations which were reported at the meeting were in course of completion, and then money will be needed for the purchase of the property.

### Abroad.

The French government has granted a constitution to the Evangelical Church in Tahiti, which means that the Church will be allowed to manage its own internal affairs without the interference of local magistrates.

The Baptist Union of Scotland recently held its annual meeting in Glasgow. During the session Mr. Donald McMillan, one of the students of the Union, was set apart for the Congo Mission. The churches are generally prosperous. The Union embraces eighty-seven churches with a membership of 9,517, against 9,150 last year—an increase of 367, or an average of 4.2 per church. The baptisms reported numbered 666.

The Pusey Memorial Fund has now reached the sum of £30,346, the greater part of this having been made up—although there have been some very large contributions—of small amounts from men and women of all ranks and professions in this country, the colonies, and the United States. In conjunction with the second anniversary of the death of Dr. Pusey, the institution founded in his honor and intended to carry on his work in Oxford will be opened. The committee propose to open the Pusey House, and to install the three librarians as residentiary. Special gifts have been made for the internal fittings of the house, but for the rest the committee have been content to wait for the liberality of future benefactors.

About fifty years ago the property of the Catholic corporations in England, with various other ecclesiastical revenues, was taken out of the hands of those then holding them and vested in Commissioners appointed by the Crown, and styled Ecclesiastical Commissioners, who to-day pay to prelates and other dignitaries a fixed salary. The London *Nonconformist*, in a recent article, estimates the value of the property held by the Commissioners at \$200,000,000. In the Domesday Book of 1086 they appear as the largest landowners, and they have also some \$26,000,000 invested in securities. Their vast London property has grown enormously in value of late years, but the other estates have suffered much from the agricultural depression.

Religious toleration is now proclaimed in Cuba. Señor Pedro Duarte, having commenced Protestant teaching in Matanzas, complaint was made against him by the Roman Catholic Vicar, and the case was carried up by the Madrid Government. The royal decree, while declaring the Roman Catholic religion to be "official," proclaims permission for "the exercise of any other worship not opposed to Christian morals." The

significant conclusion reached is thus set forth:—"It is therefore plain that the State protects the Catholic religion as its own; but at the same time it establishes the toleration of other forms of worship, guaranteeing the right to exercise those forms of worship against all kinds of aggression whatever." By these official declarations "the free exercise of religious worship is permitted in Spain to all its inhabitants, whether they be nationals or foreigners." The way now seems open for active evangelical labor in the island.

### KITCHEN ECONOMY.

INTERESTING TEST MADE BY THE GOVERNMENT CHEMIST.

Dr. Edward G. Love, the present Analytical Chemist for the Government has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Names of the Baking Powders.	Cubic Inches Gas per each ounce of Powder.
"Royal" (cream tartar powder)	127.4
"Patapoco" (alum powder)	125.2
"Rumford's" (phosphate) fresh	122.5
"Rumford's" (phosphate) old	122.7
"Hanford's None Such," fresh	121.6
"Hanford's None Such," old	84.35
"Redhead's"	117.0
"Charm" (alum powder)	116.9
"Amson" (alum powder)	111.9*
"Cleveland's" (short weight 1/2 oz)	110.8
"Sea Foam"	107.9
"Czar"	106.8
"Dr. Price's"	102.6
"Snow Flake" [Goff's, St. Paul]	101.88
"Lewis's Condensed"	98.2
"Congress" yeast	97.5
"C. E. Andrew's & Co's"	78.17
[contains alum]	
"Hecker's"	92.5
"Gillet's"	84.2
"Bulk"	80.5

\* In his report, the Government Chemist says: "I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various Baking Powders of commerce, reported to the Government in favor of the Royal brand.

## DIRECTORY

Of Reformed Churches in the City of Philadelphia.

### ENGLISH CHURCHES.

**First Church.**—Southwest corner of Tenth and Wallace Streets. Pastor, Rev. D. Van Horne, D. D., 1140 Mt. Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

**Christ Church.** Green below Sixteenth St. Pastor, Rev. James Crawford, 1106 Mount Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

**Trinity Church.** Seventh near Oxford St. Pastor, Rev. D. E. Kloppe, D. D., 1541 North Seventh St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer-meeting, Wednesday, 8 P. M.

**Heidelberg Church.** Nineteenth and Oxford Sts. Pastor, Rev. James I. Good, 1515 N. Nineteenth St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

**Reformed Church of the Strangers.**—Haverford Avenue near Fortieth St. Pastor, Rev. G. H. Johnston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

**Grace Mission.** Tenth below Dauphin St. Pastor, ——— Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.15 P. M. Lecture, Wednesday, 8 P. M.

### GERMAN CHURCHES.

**Salem.** Fairmount Avenue below Fourth St. Pastor, Rev. F. W. Berleman, 341 Fairmount Avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

**Zion's.** Sixth Street above Girard Avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth St. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

**Bethlehem.** Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

**Emanuel's.** Thirty-eighth and Baring Sts. Rev. J. B. Knist, D. D., pastor, 213 N. 38th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

**St. Paul's.** S. E. Corner Seventeenth and Fitzwater Sts. Pastor, Rev. A. E. Dahlman, 729 S. 17th St. Services, 10.30 and 7.30 P. M. Sunday-school, 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teacher's Meeting, Friday 8 P. M.

**St. Mark's.** Fifth above Huntington Street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth Street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

**Emanuel's, Bridesburg.** Pastor, Rev. W. J. Forster, Bridesburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

**St. Luke's.** Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 1216 Taney St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

**St. John's Chapel.** Ontario and Tulip Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Ave. Services, 3 P. M.

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**FLOUR.**—We quote the whole range of prices as follows: Supers, \$2.25@2.75; winter extras, \$2.75@3; Pennsylvania family, \$3.25@3.50; do, roller process, \$3.75@4.25; Western winter clear, \$3.50@4.25; straight, \$4@4.50; winter patent, \$4.25@5; Minnesota clear, \$3.75@4.25; do straight, \$4@4.50; patent, \$4.75@5.35. Rye Flour was firm with a fair demand at \$3.50@3.75 per barrel, as to quality. Buckwheat Flour continued scarce, firm and in good demand at \$2.40@2.50 per 100 lbs for new process.

**WHEAT.**—Sales of 5000 bushels No. 3 red in elevator at 70c; 1200 bushels No. 2 Delaware red, in elevator, at 86c; 1800 bushels No. 1 Pennsylvania red in elevator at 89c, with spot No. 2 red quoted at 79c@79c, and 79c bid and 80c asked for November; 70,000 bushels December at 79c@80c, closing at 79c. bid and 79c asked.

**CORN.**—Sales of 600 bushels old rejected mixed in Twenty-third street elevator at 49c; 1200 bushels new No. 3 yellow, track, at 48c; 2000 bushels new steamer mixed in export elevator at 44c; 600 bushels new steamer high mixed, track, at 44c, with steamer mixed in grain depot offered at 43c@43c; 600 bushels sail mixed in grain depot at 46c; 4000 bushels new sail yellow track and alfalfa at 46c, with 46c. bid and 46c. asked for sail mixed November; 45c. bid early for December, but asked at the close with 45c. then bid.

**OATS.**—Sales of 1 car rejected white at 32c; 2 cars No 3 white at 34c; 5000 bushels No. 2 white early at 35c; 1 car do at 35c; 3 cars do do at 35c, and 5000 bushels do on call at 36c, which was the closing rate for spot and November, with 33c. bid and 34c. asked for December.

**RYE.** continued scarce and firm at 65c@66c. per bushel.

**PROVISIONS.**—We quote Mess Pork at \$13.50 @14; shoulders in salt, fully cured, 6c; do partly cured, 5c@5c; do smoked, 7c@7c; pickled shoulders, cured, 6c@6c; do smoked, 7c@7c; breakfast bacon, 11c. Loose Butcher's Lard, 7c@7c; prime steam do, 7.25@7.30; city refined do, 8c; Beef Hams, \$20.50@21; Dried Beef, \$15@16; Sweet pickled hams, 9c@10c, in tierces, and 9c@9c loose, as to average; smoked hams, 11c@12c, as to average. City family beef, \$13.50@14. City Tallow, in logheads, 6c@6c.

**POULTRY.**—We quote live old hens at 10c@11c; mixed lots, 10c; roosters, 6c; Ducks, 11c@12c; Turkeys, 12c; Geese, 9c@11c. Dressed Chickens: Extra at 13c@14c; do choice, 12c; do medium, 10c; do, Turkeys, extra, 16c@17c; choice 14c; medium, 12c@13c. and Ducks, common to extra, 10c@13c, and Geese, 9c@12c. for common to extra.

**BUTTER.**—We quote Pennsylvania and Western creamery extras at 30c; firsts, 24c@27c; chills, 25c; do seconds, 20c@23c; held creameries, 22c@25c; Western dairy choice, 25c; do firsts, 20c@22c; Bradford county fresh tubs, 26c@27c; firsts, 23c@24c; do seconds, 18c@20c; rolls, medium to choice, 15c@20c; packing grades, common and medium, 11c@14c; grease, 4c@6c; creamery prints, fancy, 35c; good to choice, 30c@33c; fair, 24c@28c; dairy prints, 20c@32c, as to quality.

**CHEESE.**—We quote New York full cream choice at 12c@13c; fair to prime, 11c@12c; Oio flat choice, 11c; do, do, 12c; do, do, 11c; fair to good, 8c@10c; Pennsylvania part skims, prime to fancy, 5c@6c; selections, 7c; do full skims, fresh arrivals, 3c@4c, and old skims, 4c@1c.

**EGGS.**—We quote Pennsylvania and near-by extras, in a wholesale way, at 30c (jobbing sales at 31c); Western extras at 29c; best brands fall ice house stock, 27c@28c; ordinary to fair d., 22c@25c; spring packed do., 20c@22c, and lined 20c@22c.

**REFINED SUGARS.**—Powdered, 6c; Crown A, 6c; granulated, 6c@6c 3/4; crystal A, 6c (sold up), and confectioners' A, at 5c.

**PETROLEUM.**—Quotations were 7c for 70 Abol test in barrels, and 9c for 110 test in casks.

**HAY AND STRAW.**—We quote New York and Western Timothy choice at \$16; No 3 do, \$14 @15; medium do, \$12@13. Loose Hay was quoted at 70c@80c; for mixed, and 85c@91 for Timothy. Rye Straw steady.

**SEEDS.**—Clover and Timothy continued dull. We quote at 7c@8c. per lb for the former, and \$1.40@1.45 per bushel for the latter. Flax was scarce and firm under higher reports from the West. We quote at \$1.44 per bushel for pure.

Messrs. MASON & HAMLIN bid fair to become as famous for their Upright Pianos as they have long been for their world-renowned Cabinet Organs. Having experimented several years at great expense, and with the assistance of probably as able a corps of experts as can be found in any factory in the world, they have succeeded in producing a piano which has elicited the warmest encomiums from the best judges. The distinguishing feature about it is an important improvement in the method of "stringing" the piano, which originated in their own factory. The strings are secured by metallic fastenings instead of by the friction of pins set in wood, as has been the case, and the advantages resulting are numerous and highly important; among them are the following: Wonderful beauty and musical quality of tone, far less liability of getting out of tune, greater reliability in trying climates, and greater solidity of construction and durability. Mason & Hamlin have made 150,000 organs. They can hardly expect to make as many pianos, but they will doubtless be called upon to make a very large number.—Boston Traveller.

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PHILADELPHIA, December 1

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Our manager says we have the best collection of furniture in the U.S. We thought it a rather strong statement until we looked about and considered whom to compare with. If we were to compare only the very richest of ware, there's a house in New York ahead of us. If we were thinking only of what is commonly called "cheap" furniture there are plenty ahead of us. But, thinking of a proper assortment for a trade like ours, a trade that demands good work of every grade from "cheap" to the highest, where is another such?

Assortment is of some account in furniture. It is easy to have a large stock, and still not have exactly what anybody wants. Our buyer is everywhere. He knows the new styles before you see them. And do you suppose the largest trade in Philadelphia doesn't get its choice of goods?

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Look through our furniture, little and big, coarse and fine. A buyer in Philadelphia had better not fail to look. The effects of our fire are over. Stock is full. And the furniture is such as you expect to find where hair mattresses are made out of hair.

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